

NAISHKARMYASIDDHI

By Suresvaracharya



Volume 3

Chapter 1 – Topicwise Index

S. No.	Title	Page No.
24.	Conclusion of the refutation of jnana-karma-samuccaya : Verse 79	357 – 358
25	Refutation of the arguments of the Bhattas and of the Prabhakaras : Verse 80 – 100	359 – 508

INDEX

S. No.	Title	Page No.
III	Chapter 1 : Topic 24 to 25	
78	Verse 79	357
79	Verse 80	359
80	Verse 81	365
81	Verse 82	380
82	Verse 83	383
83	Verse 84	390
84	Verse 85	393
85	Verse 86	399
86	Verse 87	404
87	Verse 88	408
88	Verse 89	424
89	Verse 90	435
90	Verse 91	443

S. No.	Title	Page No.
91	<u>Verse 92</u>	457
92	<u>Verse 93</u>	467
93	<u>Verse 94</u>	473
94	<u>Verse 95</u>	482
95	<u>Verse 96</u>	484
96	<u>Verse 97</u>	490
97	<u>Verse 98</u>	503
98	<u>Verse 99</u>	506
99	<u>Verse 100</u>	508

A decorative border made of black scrollwork and flourishes, framing the central text.

TOPIC 24 TO 25

Verse 79 to 100

Introduction – Verse 79 :

तस्मात् सम्यगेव अभिहितं न ज्ञानकर्मणोः
समुच्चयः इति उपसंह्रियते ।

*tasmāt samyag evābhihitam na jñāna-karmaṇoḥ
samuccaya ity upasaṁhriyate*

Therefore, we conclude that it has been well stated that there is no combination of knowledge and ritualistic action. [Introduction – Verse 79]

a) Tasmāt :

- Therefore because of reasons I have given from Verse 74 – 78 (5 Verses).

b) Samyak Eva Abhihitam :

- What I have been teaching is only proper, logically correct.

c) Jnana karma Samuchhaya Na Sambavati :

- Combining Jnanam and Karma never possible.

d) Upasamhitam Kriyate :

- That topic concluded now.

Verse 79 :

तमोऽङ्गत्वं यथा भानोः अग्नेः शीताङ्गता यथा ।
वारिणश्चोष्णता यद्वत् ज्ञानस्यैवं क्रियाङ्गता ॥ ७९ ॥

*tamo 'ṅgatvaṁ yathā bhānor agneś śītāṅgatā yathā
vāriṇaś coṣṇatā yad-vaj jñānasyaivam kriyāṅgatā*

Just as the sun cannot be a part of darkness, just as cold cannot be a part of fire, just as water cannot have ritualistic action as its part. [Verse 79]

- 3 Examples given.

a) Tamongatvam Yatha Bhano :

- Just as darkness can't be part of sunlight, illogical, impossible.
- So illogical is Karma being part of Jnanam.

b) Angni Sureshtayatvam :

- Coldness can't be part of Agni – fire.

c) Varinaha Ushnata :

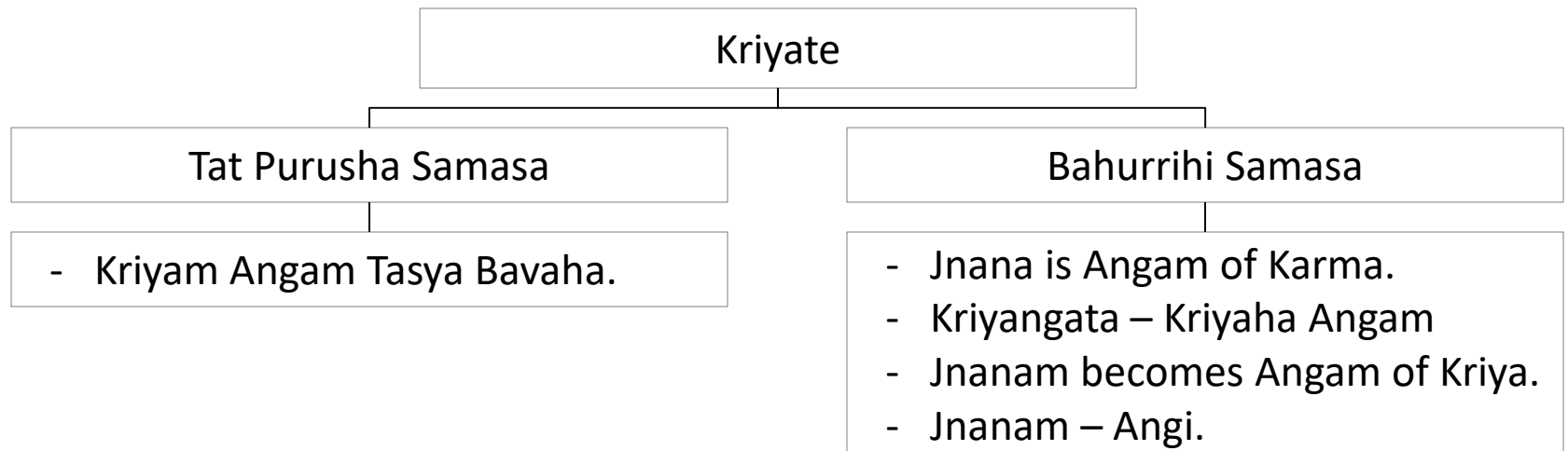
- Natural water can't be hot, it is always cold.

Tarqa Shastra :

- Nature of water is coldness.

d) Yadivatu Jnanasya Kriya Angata :

- Jnanam can never be part of Karma and Karma never part of Jnanam.



- Neither Jnanam part of Karma or Karma part of Jnanam.
- Samuchhaya not possible.

Introduction - Verse 80 :

यथोक्तोपपत्ति-बलेनैव पूर्वपक्षस्य उत्सारितत्वात्,
वक्तव्यं नावशेषितं इत्यतः प्रतिपत्तिकर्मवत्
पूर्वपक्षपरिहाराय यत्किञ्चित् वक्तव्यम् इत्यत
इदं अभिधीयते ।

"मुक्तेः क्रियाभिः सिद्धत्वात्" इत्याद्यनुचितं बहु ।
यदभाणि तदन्याय्यं यथा तदधुनोच्यते ॥ ८० ॥

*yathoktopapatti-balenaiva pūrva-pakṣasyotsāritatvād
vaktavyam nāvaśeṣitam ity atah pratipatti-karma-vat
pūrva-pakṣa-parihārāya yat-kiñcid vaktavyam ity ata
idam abhidhiyate*

*“mukteḥ kriyābhiḥ siddhatvāt” ity ādy anucitam bahu
yad abhāṇi tad anyāvyam yathā tad adhunocyate*

Since the prima facie view has been refuted by the arguments stated above, nothing remains to be stated. Nevertheless, with a view to saying something more for the disposal of the prima facie view, the following is stated like the pratipatti-karma (the rite of disposal).
[Introduction – Verse 80]

Commencing with the statement, "Since liberation is attained through ritualistic actions," many improper assertions have been made. How they are untenable will be stated now.
[Verse 80]

a) Yathokta Utpatti Balena Eva :

- Because of reasoning's in slokas before, until now.

b) Purva Pakshi : Utsari Tatvat

- Karma Vadi Purva Pakshi has been eliminated, negated, rejected – Utsru.

c) Vakutvyam Na Avareshitam :

- Nothing more to add to Jnana Karma Samuchhaya.

d) Iti Aha :

- Therefore.

e) Purva Pakshi – Parisharya :

- I want to negate other Purva Pakshi's, theories and conclude my discussion.

f) Pratipatti Karma Vatu :

- Technical word in Purva Mimamsa.
- Use material in ritual.
- Can't throw it in waste paper basket.

In Karma Khanda :

- Do it ritualistic manner the left over material of ritual also.
- Called Pratipatti Karma.

g) Krishna Vishanaha :

- Horn of Deer used if you feel itchy during rituals.

h) Chatvale Krishna Vishanam Utsrujet :

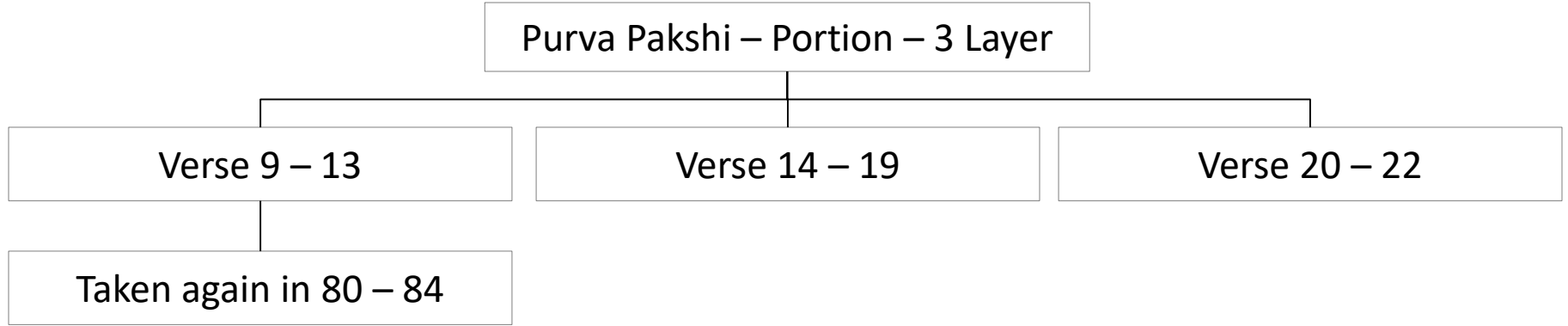
- Hole made on ground and then Deer horn put inside and closed.
- Sanyasa ritual compared to Pratipatti Karma.
- Sacred thread, tuft removed.
- Here to dispose of Purva Pakshi, formal disposal..

i) Yat Kinchit Vaktavyam :

- I Make important statements.

j) Iti Aha Abidiyate :

- Therefore going to Purva Pakshi again.



मुक्तेः क्रियाभिः सिद्धत्वात् ज्ञानं तत्र करोति किम् ।
कथं चेच्छृणु तत्सर्वं प्रणिधाय मनो यथा ॥ ९ ॥

*mukteḥ kriyābhiḥ siddhatvāj jñānam tatra karoti kim
katham cec chrṇu tat sarvaṁ praṇidhāya mano yathā*

Since liberation is attained through ritualistic actions, what does knowledge accomplish therefore? If you ask “How,” listen to everything with an attentive mind [Verse 9]

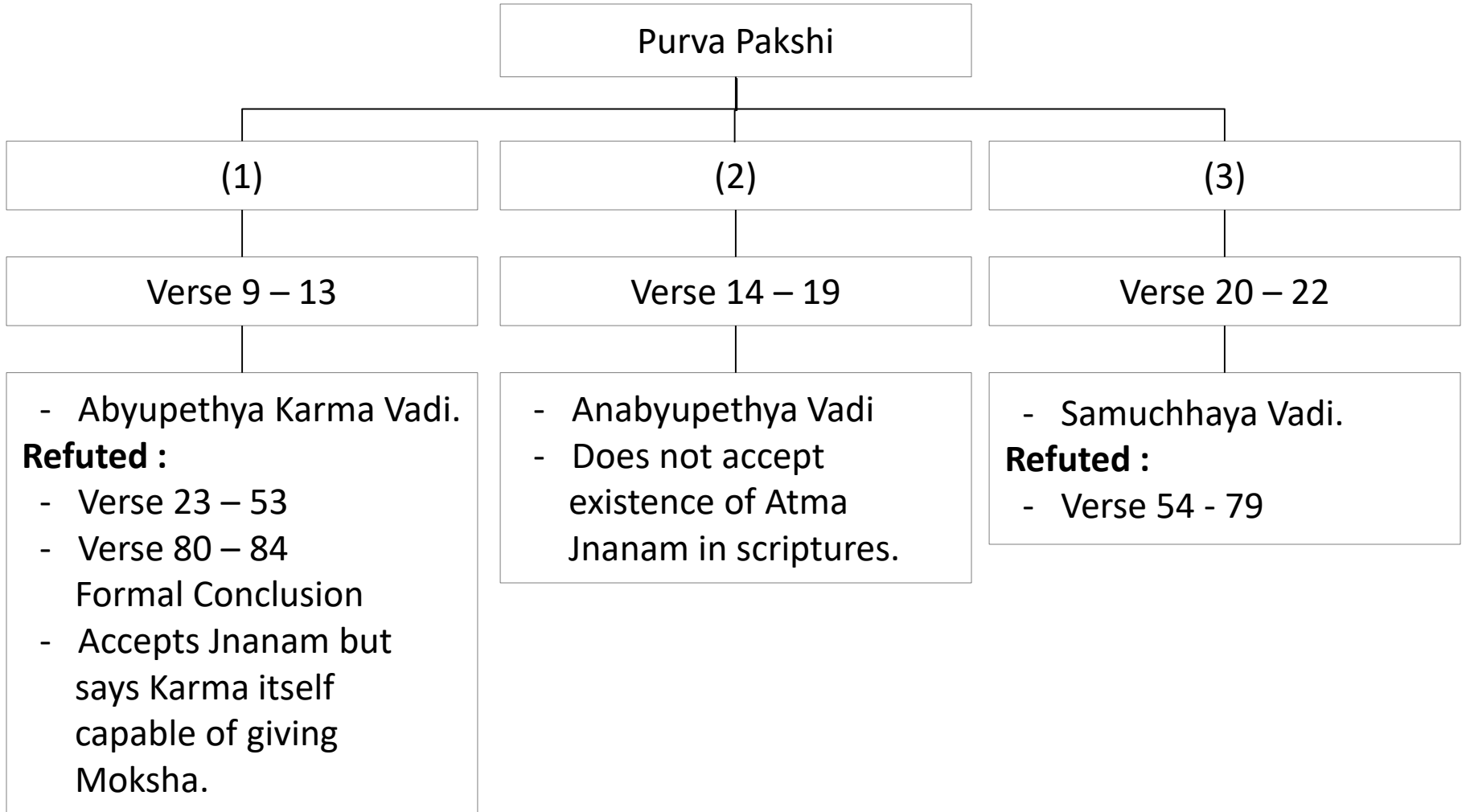
k) Bahu Anu Chittam Abhami :

- Many improper, untenable, illogical, defective ideas given, uttered by Purva Pakshi.

l) Yatu Tadu no chayate :

- I want to discuss now.

Revision :



Introduction to 1st Purva Pakshi in verse 80 :

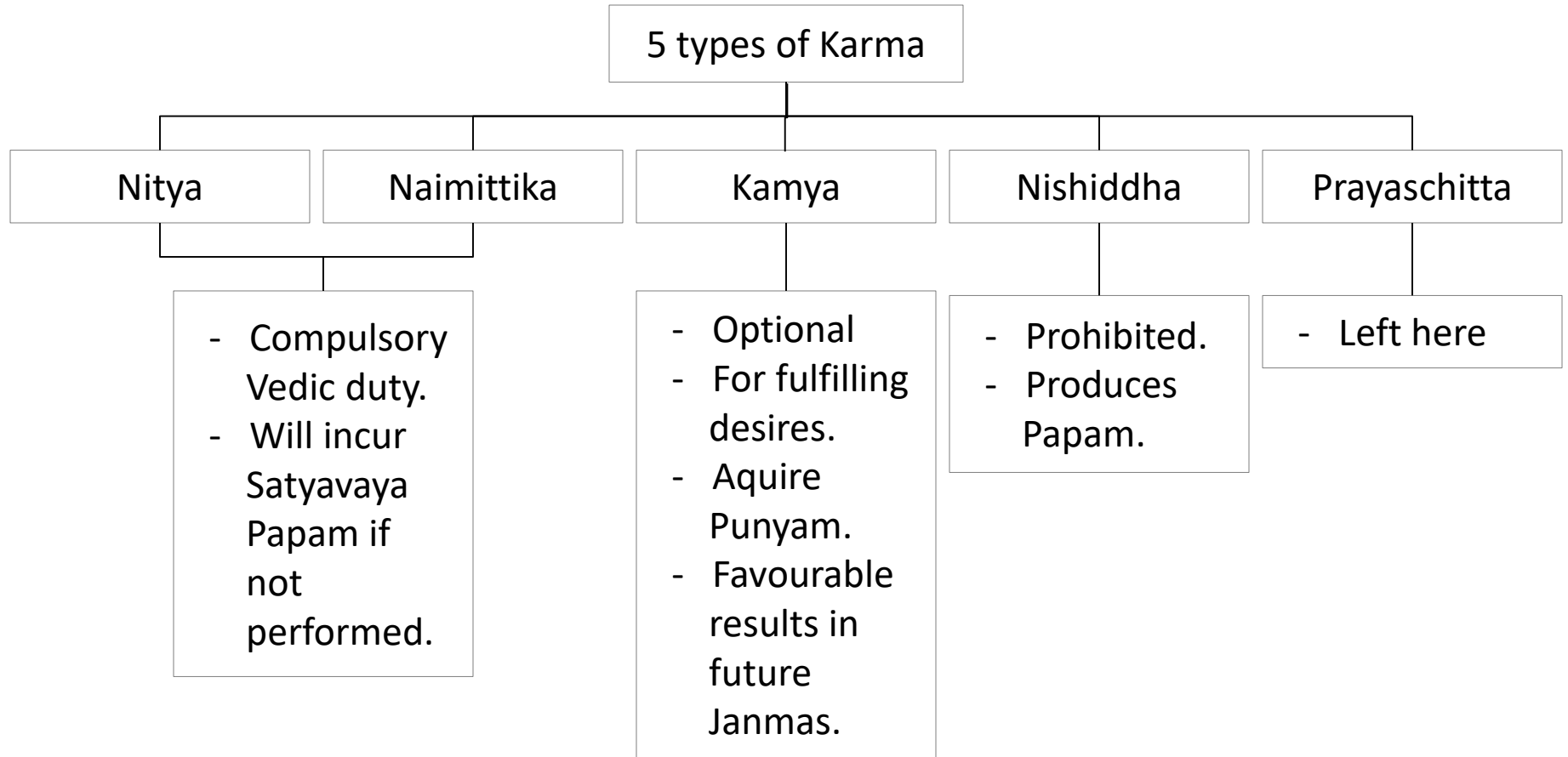
- Muktehe Kriyabhi Siddatvat Ityadhi.

मुक्तेः क्रियाभिः सिद्धत्वात् ज्ञानं तत्र करोति किम् ।
कथं चेच्छृणु तत्सर्वं प्रणिधाय मनो यथा ॥ ९ ॥

*mukteḥ kriyābhiḥ siddhatvāj jñānaṃ tatra karoti kim
katham cec chrṇu tat sarvaṃ praṇidhāya mano yathā*

Since liberation is attained through ritualistic actions, what does knowledge accomplish therefore? If you ask “How,” listen to everything with an attentive mind [Verse 9]

- Theory of Mimamsaka Karma Vadi.



Purva Pakshi :

- We will manage Karmas in such a way that we don't accumulate Punya – Papam.
- At death, account zero.

Kamya Karma	Nishidha	Nitya + Naimittika
<ul style="list-style-type: none">- Don't perform- No Punyam	<ul style="list-style-type: none">- Avoid- No Papam	<ul style="list-style-type: none">- Perform them- No Pratyavaya Papam

- Our Punya Papa Karma Balance nil.
- Our past Karmas – exhausted in this birth by going through Sukham and Dukham, go through without seeking remedy.
- Some don't treat disease, Papam to be exhausted, not to be reborn.
- Exhaust Karma through Sukha Anubava, at Death zero balance, no Punar Janma, freedom from Punar Janma is Moksha.
- Don't require Sravanam, Mananam, Nididhyasanam.
- Ayatna Siddha is Moksha.
- Verse 9 – 13 – says all above.
- **Sureshvaracharya** : All this is impossible.
- Introduction to 81 upto 84.
- Abyupethya Karma Vadi refuted second time.
- Previously refuted in general terms, now each segment taken and refuted.

Introduction – Verse 81 :

योऽयं काम्यानां प्रतिषिद्धानां च त्यागः प्रतिज्ञायते सा प्रतिज्ञा तावन्न शक्यतेऽनुष्ठातुम् । किं कारणम् ? कर्मणो हि निर्वृत्तात्मनो द्वाभ्यां प्रकाराभ्यां निवृत्तिः संभवति, आरब्ध-फलस्य उपभोगेन, अनारब्ध-फलस्य अशुभस्य प्रायश्चित्तैः इति । तृतीयोऽपि त्याग-प्रकारोऽकर्त्रात्मावबोधात् , स तु आत्मज्ञान-अनभ्युपगमात् भवता नाभ्युपगम्यते । तत्र यानि अनुपभुक्त-फलानि अनारब्ध-फलानि तानि ईश्वरेणापि केनचिदपि न शक्यन्ते परित्यक्तुम् । अथारब्ध-फलानि त्यज्यन्ते तान्यपि न शक्यन्ते त्यक्तुम् । किं कारणम् ? अनिवृत्तेः । अनिवृत्तं हि चिकीर्षितं कर्म शक्यते त्यक्तुं, प्रवृत्ति-निवृत्ती प्रति कर्तुः स्वातन्त्र्यात् । निवृत्ते तु कर्मणि तदसंभवात् दुरनुष्ठेयः प्रतिज्ञातार्थः । अशक्य-प्रतिज्ञानाच्च । न च शक्यते प्रतिज्ञातुं "यावज्जीवं काम्यानि प्रतिषिद्धानि च कर्माणि न करिष्यामि" इति सुनिपुणानामपि सूक्ष्मापराध-दर्शनात् । प्रमाणाभावाच्च । न च प्रमाणमस्ति, मोक्षकामो नित्यनैमित्तिके कर्मणी कुर्यात् काम्यप्रतिषिद्धे च व्रजयेत्, आरब्धफले चोपभोगेन क्षपयेदिति । आनन्त्याच्च । न च उपचितानां कर्मणाम् इयत्तास्ति, संसारस्य अनादित्वात् । न च काम्यैः प्रतिषिद्धैर्वा तेषां निवृत्तिरस्ति, शुद्धशुद्धिसाम्ये सति अविरोधादित्याह ।

yo 'yam kāmyānāṃ pratiṣiddhānāṃ ca tyāgaḥ
pratiññāyate sā pratiññā tāvan na śakyate
'nuṣṭhātum. kiṃ kāraṇam. karmaṇo hi
nirvṛttātmano dvābhyāṃ prakārābhyāṃ nivṛttih
saṃbhavaty ārabdha-phalasyopabhogenānārabdha-
phalasyāśubhasya prāyaścittair iti. tṛtīyo 'pi tyāga-
prakāro 'kartrātmāvabodhāt sa tv ātma-
jñānānabhyupagamād bhavatā nābhyupagamyate. tatra
yāny anupabhukta-phalāny anārabdha-phalāni
tāniśvareṇāpi kenacid api na śakyante parityaktum.
athārabdha-phalāni tyajyante tāny api na śakyante
tyaktum. kiṃ kāraṇam. anivṛtteḥ. anivṛttaṃ hi
cikīrṣitaṃ karma śakyate tyaktum pravṛtti-nivṛttī
prati kartuḥ svātantryāt. nirvṛtte tu karmaṇi
tad-asambhavād duranuṣṭheyah pratiññātārthah.
aśakya-pratiññānāc ca. na ca śakyate pratiññātum
yāvaj-jīvaṃ kāmyāni pratiṣiddhāni ca karmāṇi na
karisyāmi sunipuṇānām api sūkṣmāparādha-
darśanāt. pramāṇābhāvāc ca. na ca pramāṇam asti
mokṣa-kāmo nitya-naimittike karmaṇi kuryāt
kāmya-pratiṣiddhe ca varjayed ārabdha-phale
copabhogena kṣapayed iti. ānantyāc ca. na
copacitānām karmaṇām iyattāsti saṃsārasyānāditvāt.
na ca kāmyaiḥ pratiṣiddhair vā teṣāṃ nivṛttir asti
śuddhy-aśuddhi-sāmye saty avirodhād ity āha

The abandonment of desire-prompted and prohibited deeds which was proposed [by the opponent] cannot be put into practice. What is the reason for that? The removal of action that has already been performed takes place in two ways – through enjoyment in the case of action that has started to produce its fruit and through expiatory rites in the case of an evil action which has not started bearing its fruit. And a third way of removing it is through knowledge of the Self, which is not the agent of action. But it has not been accepted by you, since you do not admit knowledge of the Self. Of these, those [good] actions which have not yet started to produce their fruits and whose fruits have not been experienced cannot be given up, not even by Isvara or by anyone else, If it be said that actions which have started bearing fruit can be renounced, they too cannot be given up. Why is it so? Because they cannot be removed. Indeed, an action which has not been performed but which one desires to perform can be given up because the agent is free to do or not to do it. But since this is not possible in the case of action that has already been performed, the proposed abandonment cannot be put into practice.

Further, what cannot be practised has been proposed. It is impossible to make the resolve, “So long as I live, I will not perform desire-prompted and forbidden deeds,” because subtle mistakes are seen even in the wisest of men. Also, there is no pramana [in support of the opponent’s view]. There is no scriptural statement which says, “One who is desirous of liberation should perform daily and occasional obligatory deeds, should give up desire-prompted and prohibited deeds, and should exhaust, through enjoyment, the action which has begun to fructify.” Further, [the past actions] are innumerable. There is no limit to the accumulated deeds, since transmigratory existence has been without a beginning. Their removal cannot take place through desire-prompted or prohibited deeds, for there is no opposition between them insofar as there is parity [between them] as regards purity and impurity. Hence it is stated.[Introduction – Verse 81]

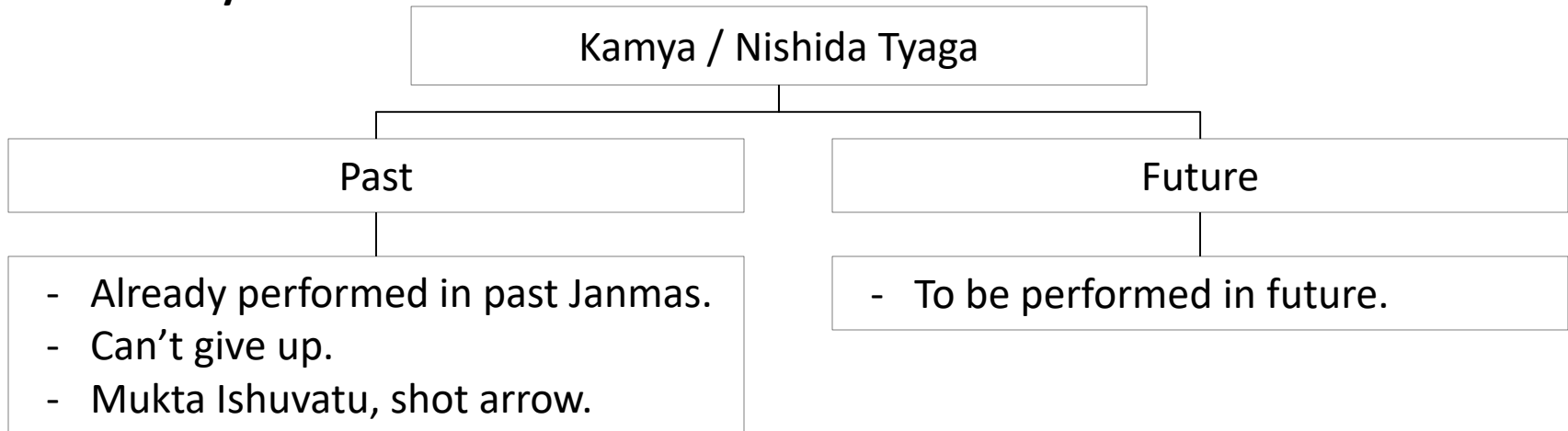
i) Kamya – Nishidda Karma Tyaga :

- Kamya – Desire based actions which produce Punya Phalam.
- Nishidda – prohibited – Papam.

Purva Pakshi :

- Suggests give up both.

Sureshvaracharya :



a) Kamyanam Pratishidakam Tyaga :

- Renunciation of performed Karma.

b) Pratingyanyate :

- Such proposal of renunciation which you are suggesting.

Purva Pakshi :

- Makes general statement, Sureshvaracharya for Argument doing Vikalpa (Subdividing) for clarity.

c) Tatvatu Na Shakyate Anushtanam :

- Can't be implemented.

d) Kim Karanam :

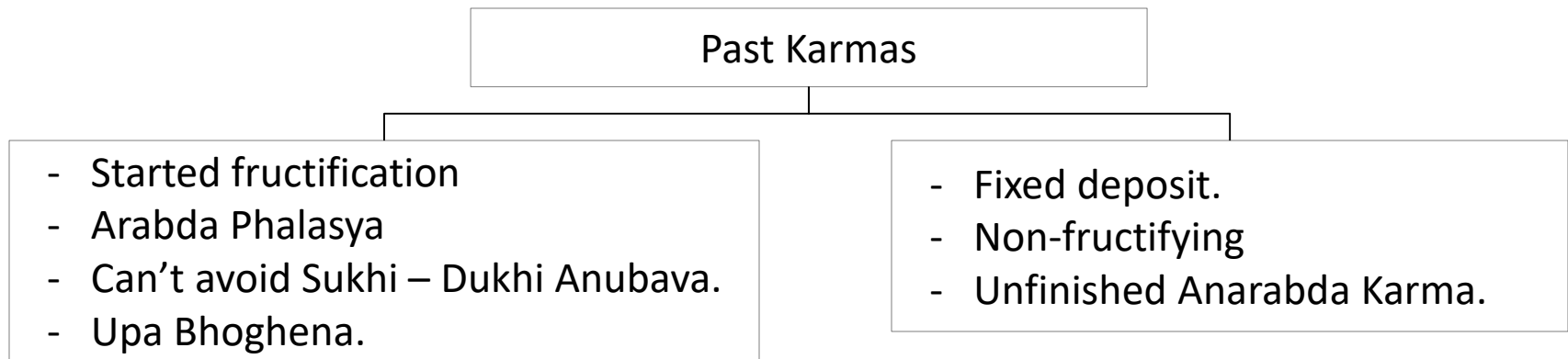
- Why we say so?

e) Atma Karmanohi Nirvritham :

- Those Karmas whose Nature is already performed can be eliminated in 2 ways.

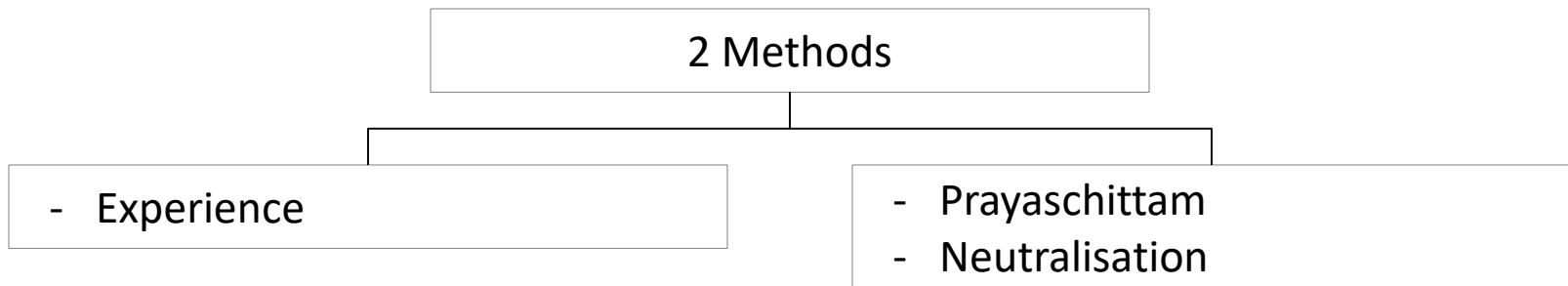
f) Dvabyam Prakarabyam Nirvrithi – Sambavati :

- Old Karmas can be eliminated only by 2 methods.



Future :

- Done Papam, fructifying next month, do appropriate Prayaschittam.



g) Tritiyopi Tyaga Prakaraha :

- 3rd method : Vedantic method.

h) Akratamat Avabodha :

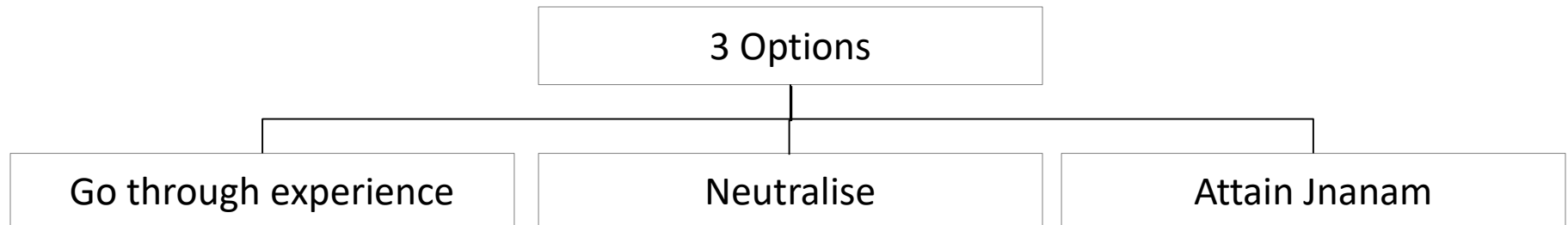
- Get Jnanam.
- I am Atma Akarta, Abokta.
- By gaining this knowledge all Karmas are destroyed.

Purva Pakshi :

- Is Abyupethya Karma Vadi, wants to avoid Karma.
- Accepts Jnanam but without Jnanam wants to attain liberation.

i) Satu Atma Jnana Anapyugame :

- 3rd option not available to Purva Pakshi because he does not use Jnanam.



Purva Pakshi :

- I want to say no to their arrival, give up Punya Papam.

Sureshvaracharya :

- Past Karmas are Anupabukta Phalani... Anarabda Phalam.. Not yet matured...

- Avoid Papa Karma in this Janma, can't claim immunity.
- Not knowing this law – we ask why good people suffer.
- Past Janma problems not known.
- Saint in this Janma, sinner in past.
- **Every saint has a past, every sinner has a future.**

j) Anarabda Phalani Taritakturu Na Shakyate :

- Can't give up Karmas by letter to Bagavan, like debts written off by government.

k) Atha : 2nd Group :

- Fructifying Karmas are responsible for present health condition, Karmas can't be renounced – why?

l) Anirvritte :

- Already performed, can't escape responsibility.
- Future, Karmas can renounce.
- Have freedom w.r.t. future not past.

m) Pravirti or Nivritti :

- Performance or withdrawal your choice, Kartru Svatantriyat.

- **Guilt / regret meaningless, past can't be changed.**

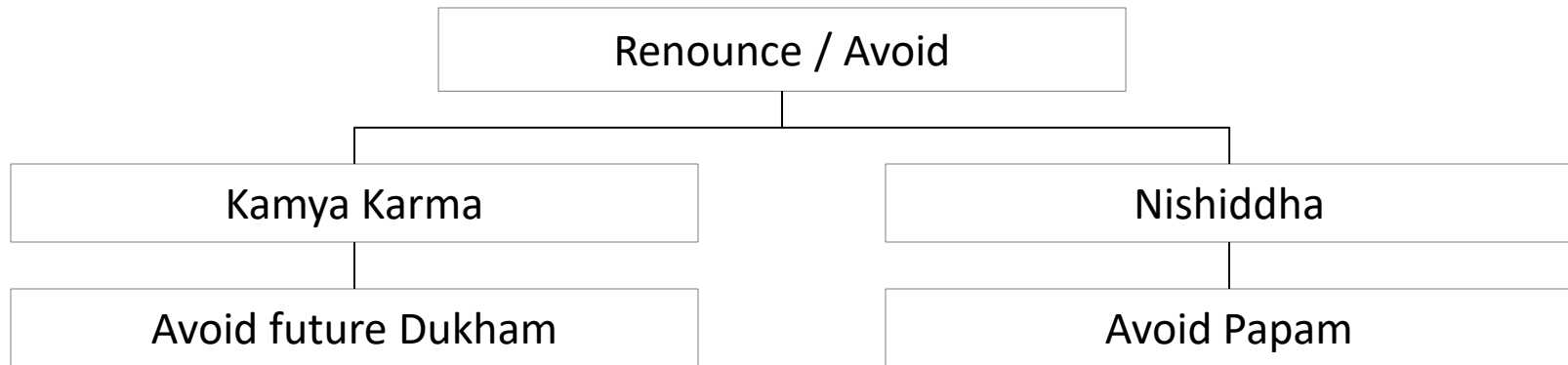
- Use future, same mistake I will never do.
- Use guilt, regret time for resolving, otherwise mistakes repeated.

- Past can't be renounced, accept past, useful theory.
- Renunciation of future Karmas also impossible.

Ashakya Prating Yana Cha... :

- Sureshvaracharya temporarily suspends past Punya – Papam, comes to future.

Purva Pakshi :



Sureshvaracharya :

- Human beings have bundle of millions of Karmas, have limited knowledge, power.
- Wrong actions will definitely come.
- Ishvara can avoid Papa Karmas.
- Human beings will continue to commit mistakes, invent fresh future mistakes.
- Papa Karmas and kamya Karmas can't be avoided because every individual is a bundle of millions of desires, can't avoid desires.

Revision :

- Sureshvaracharya comes back to 1st Purva Pakshi after refuting Samuchaya Vadi (3rd Purva Pakshi).

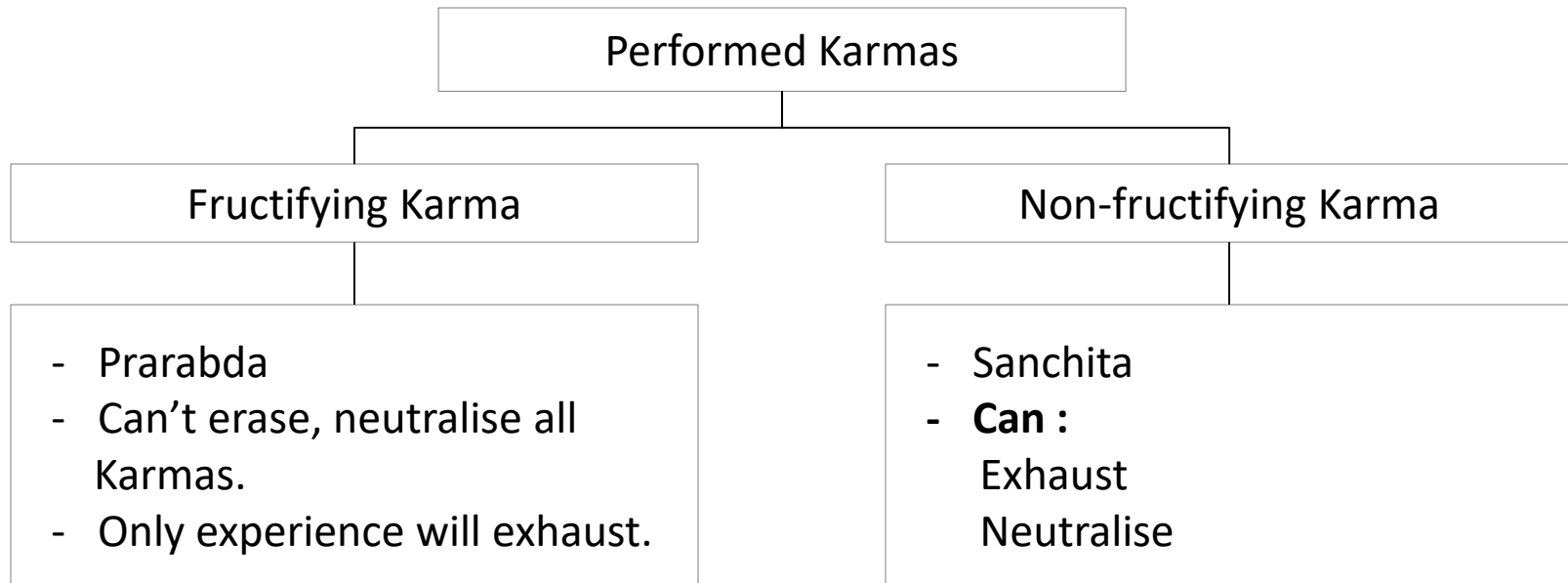
Verse 23 – 53	Verse 54 – 79	Verse 80 – 84
<ul style="list-style-type: none">- 1st Purva Pakshi negated.- 1st Purva Pakshi in Verses 9 – 13.- Attain Moksha without Jnanam.	<ul style="list-style-type: none">- 3rd Purva Pakshi negated.	<ul style="list-style-type: none">- 1st Purva Pakshi negated again.

Purva Pakshi :

- By handling Karma Balance Skillfully, Karma balance zero at death, Bhagawan can't give rebirth.
- Avoid Kamya (No Punyam) + Nishidda Karma (No Papam).
- Perform Nitya Naimittika Karma :
Pratyavaya Papam will not come.
- Thus avoid total Punya – Papam.
- What Karma is in your name exhaust in this Birth.

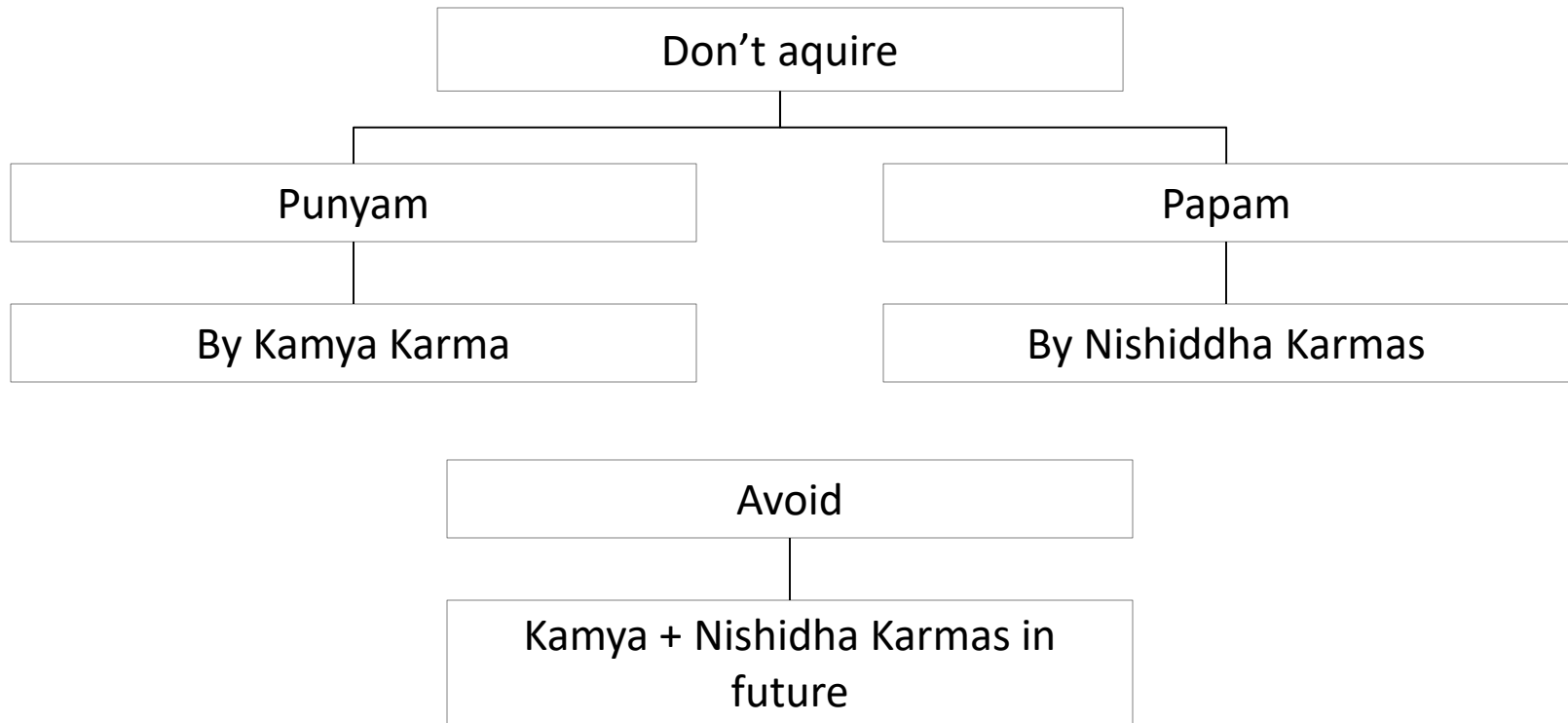
Sureshvaracharya :

- Silly Argument.
- Can't give up all past Karma, unperformed Karmas can't be given up.
- Performed Karmas are necessarily in your name only.



- Can't disclaim you are Karta.
- Till now past Karmas discussed.
- Now, future Punya – Papa Karmas.
- Purva Pakshi uses Kamya and Nisheda Karmas instead of Punya – Papa Karmas.

Purva Pakshi :



Sureshvaracharya :

- Not possible.
- Past Karma topic, will handle later.

n) Ashakya Pratingyanya Cha :

- No one can take a Pratingnya – vow, hereafter I will never do Kamya or Nisheda Karma.
- Your proposition not correct is Sankshepa Uttaram.
- Makes us curious.

- Unknowingly, some mistake will take place even for a Jnani, for all human beings.
- No human is perfect.
- Most intelligent commit mistake, bringing Papam.

o) Yavat Jivam Iti Pratingyatum Na Shakyate :

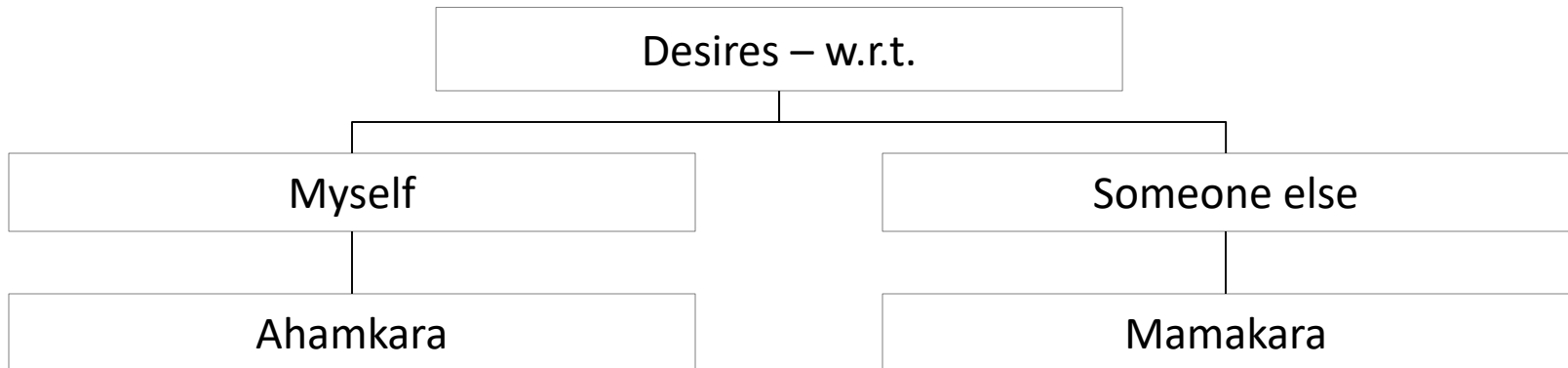
- Throughout life, I will not perform any Kamya, Nishiddha Karma, vow can't be taken.

p) Sukshma Nipuna Api Sukshma Darshana :

- Extremely intelligent also commits Sukshma Aparadha, subtle mistake.
- Kamya Karma discussed in Bashyam by Shankara as Purva Mimamsa is an important philosopher.

• As long as self ignorance (Atma Ajnanam) is there, nobody can avoid Kamya Karma.

- Kamya Karma avoided only if Kama is not there.
- Kama will not be there till Apoornatvam is there.
- Every ignorant person has sense of Apoornatvam.
- Therefore Kama will always be there, Punyam will come.



q) Pramana Abava Cha :

- I will not do Kamya Karma is your imagination, invention of Moksha.
- No Shastra Pramanam.
- For Apaurusheya Vishaya, require Shastra Pramanam, not available for logic, reasoning.
- Moksha is freedom from Punar Janma, not available for Pratyaksha, Anumana, science.
- For presence, absence of Punar Janma Shastra required.
- Having got the Pramanam, can analyse logically.
- Show me Shastra Pramanam for Karma Balance Zero and obtaining Moksha.
- **Sruti :**
Jnanat eva Kaivalyam, Shastra rejects any other method other than Jnanam.
- Pramana Abava dosha.
- Wishful thinking, speculations invalid.
- Na Cha Pramana Asti.
- Brief answer.

r) Sureshvaracharya quotes Purva Pakshi – Statement :

Moksha Kamaha Nitya Naimittika Karmani Kuryat :

- Seeker of Moksha, let him perform Nitya Naimittika Karma diligently to avoid Pratyaya Papam.

Kamya Pratishiddeha Vardayet :

- Let him avoid all Kamya – Nishidda Karma.

Arabda Phalecha Upabhogena Kshayet :

- All past Karmas which have started fructifying, let him exhaust by going through Sukha – Dukha Bhoga.

Sureshvaracharya's Reply :

- Na Cha Praman Asti.
- No Pramanam.
- Upto this is future Karma.
- Past Karmas once again taken up.

Anantyaacha :

- Infinite Janmas – Samsarasya Anaditvat.

Upachita Karma Vyatta Asti :

- Sanchita many, immeasurable.

Purva Mimamsa uses terms :

- Arabda Phalani.
- Anarabda Phalani.

Vedanta :

- Sanchita, Prarabda, Agami.

- Some Karmas require different bodies, can't be neutralised, infinite Janmas required. Therefore Prayaschitta will not work.

Purva Pakshi :

- Why can't I use Kamya Karma to remove Kamya and Nishida Karma with Nishida?

Example :

- Remove thorn by thorn.

Sureshvaracharya :

- Virodha Abhava, no mutual enmity, can't destroy each other, Avirodhat.

Purva Pakshi :

- Commit more Papam (Kill mosquitoes) to Neutralise Punyam?

Sureshvaracharya :

- Past Karmas infinite and no Pramanam.
- Good Karma adds to past good Karmas, can't eliminate.
- Similarity is there in both Shuddham, Ashuddham.

Verse 81 :

न कृत्स्नकाम्यसन्त्यागोऽनन्तत्वात् कर्तुमिष्यते ।
निषिद्धकर्मणश्चेह* व्यतीतानन्त-जन्मसु ॥८१॥

*na kṛtsna-kāmya-samtyāgo 'nantatvāt kartum iṣyate
niṣiddha-karmaṇaśceha vyatītānanta-janmasu*

Here it is not possible to abandon all desire-prompted and prohibited deeds performed in the innumerable lives of the past, because they are infinite. [Verse 81]

- Nobody can eliminate past Kamya Phalam in its entirety.

Reason :

- Anantatvat.
- Prayaschittam for only Papam, not Punyam.

a) Tyagaha Kartum Na Ishyate :

- Nothing can destroy Punyam.

Shivarathri Sing :

Linga Ashtakam :

ब्रह्ममुरारिसुरार्चितलिङ्गं
निर्मलभासितशोभितलिङ्गम् ।
जन्मजदुःखविनाशकलिङ्गं
तत् प्रणमामि सदाशिवलिङ्गम् ॥१॥

Brahma Muraari Suraarchita Lingam
Nirmala Bhashita Shobhita Lingam
Janmaja Dukha Vinaashaka Lingam
Tat Pranamaami Sadaa Shiva Lingam

I bow before that Sada Shiva Linga, which is adored by Brahma, Vishnu and other Gods, which is praised by pure and holy speeches and which destroys the cycle of births and deaths. [Verse 1]

- Means, it will bring you to Jnanam which will destroy all Karmas.

b) Nishidda Karmana Chet : Vyathita Anantha Janmasu

- Infinite Janmas, can eliminate or exhaust or Prayaschitta Karma useful.

Introduction – Verse 82 :

स्यान्मतं, व्यतीतानन्त-जन्मोपात्तानां कर्मणाम् ।

syān matam vyatitānanta-janmopāttānām karmaṇām

It may be said that [the destruction of] actions acquired in the innumerable lives of the past [is possible through nitya-karmas]. [Introduction – Verse 82]

Syan Matham :

Purva Pakshi – Suggestion :

- The following may be suggestion to neutralise Punya – Papam.

Verse 82 :

क्षयो नित्येन तेषां चेत् प्रायश्चित्तैर्यथैनसः ।
निष्फलत्वान्न नित्येन काम्यादेर्विनिवारणम् ॥८२॥

*kṣayo nityena teṣāṃ cet prāyaścittair yathainasaḥ
niṣphalatvān na nityena kāmyāder vinivāraṇām*

If it be said that their destruction is through [the observance of]daily obligatory deeds in the same way as sin is destroyed through expiatory rites, the removal of desire-prompted deeds, etc. cannot take place through daily obligatory deeds, because they are not productive of any result. [Verse 82]

Purva Pakshi Suggestion :

- Why can't we assume that all past Karmas can be neutralised by Nitya Naimittika Karmas.

Sureshvaracharya :

- According to your Matam – Nitya Naimittika Karmas performance has no phalam.
- Vedanta accepts material (Svarga) and spiritual (Chitta Shuddhi) for Nitya, Naimitta Karma.
- Can't neutralise as it will become Prayashchittam.
- Sva Mata Tyaga Dosha Bavati.

Gita :

सङ्कल्पप्रभवान्कामान्
त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं
विनियम्य समन्ततः ॥ ६-२४ ॥

saṅkalpaprabhavān kāmān
tyaktvā sarvānaśēṣataḥ |
manasaivēndriyagrāmaṁ
viniyamya samantataḥ || 6-24 ||

Abandoning, without reserve, all desires born of sankalpa, and completely restraining the whole group of senses by the mind from all sides... [Chapter 6 – Verse 24]

a) Yatha Prayaschitta hi Yena Kshaya Bavati :

Example :

- Papas eliminated by Prayaschittam.
- Punyam destroyed by Nitya Naimitta Karmas.

Prayaschitta	Nitya – Naimitta
<ul style="list-style-type: none"> - For past Papas. - Total Sanchita 	<ul style="list-style-type: none"> - For total avoidance of Papam.

- Why can't we eliminate all Karmas in this way.

Sureshvaracharya :

b) Kamya Deve Vinvaranam Na Sambavati :

- Elimination of past Punya Papas impossible.

Why?

- Nishphalatvat – In Nitya – Naimitta Karma – no Phalam, can't be utilised for Sanchita Punya Papam.

Introduction – Verse 83 :

प्रमाणाभावाच्च । कथम् ?

पापापनुत्तये वाक्यात् प्रायश्चित्तं यथा तथा ।
गम्यते काम्यहानार्थं नित्यं कर्म न वाक्यतः ॥ ८३ ॥

pramāṇābhāvāc ca. katham

*pāpāpanuttaye vākyaṭ prāyaścittaṃ yathā tathā
gamyate kāmya-hānārthaṃ nityaṃ karma na vākyaataḥ*

Also, there is no pramana [in support of it]. Why? [Introduction – Verse 83]

Just as it is known from the scriptural text that an expiatory rite is for removing sin, it is not known that way from the scriptural text that daily obligatory deeds are for the purpose of the destruction of desire-prompted actions. [Verse 83]

Pramana Abavacha – Katham?

2 Arguments against Purva Pakshi

- Nishphalam

- No Pramanam support
- Praman Abavat

- Karma Phalam is Adhrishtam, Apaurusheyam.
- Can never know.
- Drishta Phalam known by us.

I) Drishta Phalam :

Example :

- Annadanam – others fulfilled, happy.

II) Adhrishta Phalam :

- Produces phalam, can't prove scientifically.
- Vachanat Pravirtti, Nivritti... Shastra says.

Rituals :

- Can't add extra material, remove, change material, do as said in Shastra.
- Karma Phalam, neither Vedantin or Purvamimamsa can decide, decided by Shastra.
- For Punyam block, no medicine except Jnanam.
- Punyam cause of Samsara, Punarapi Jananam, Maranam, cycle.
- If you want Moksha Sanchita Punyam also has to go, goes only by Jnanam.

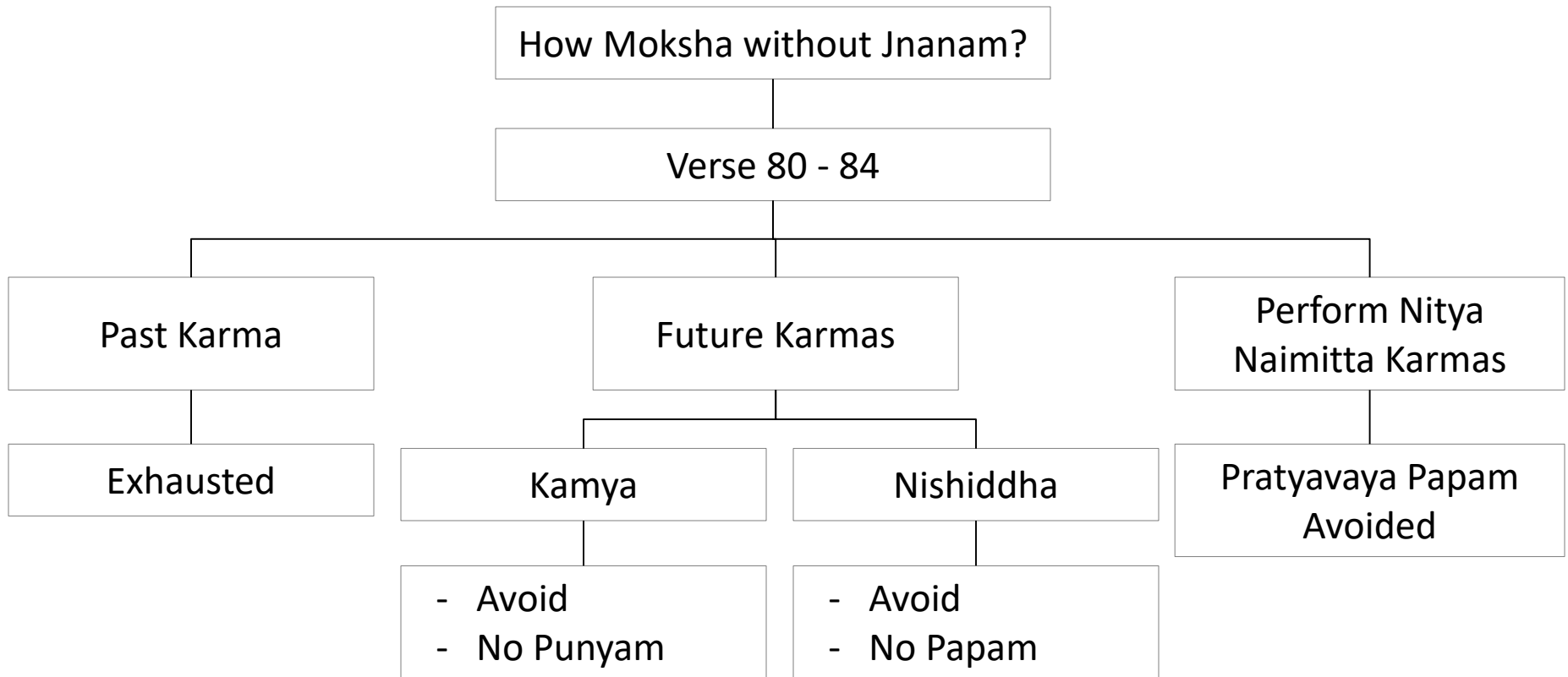
Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

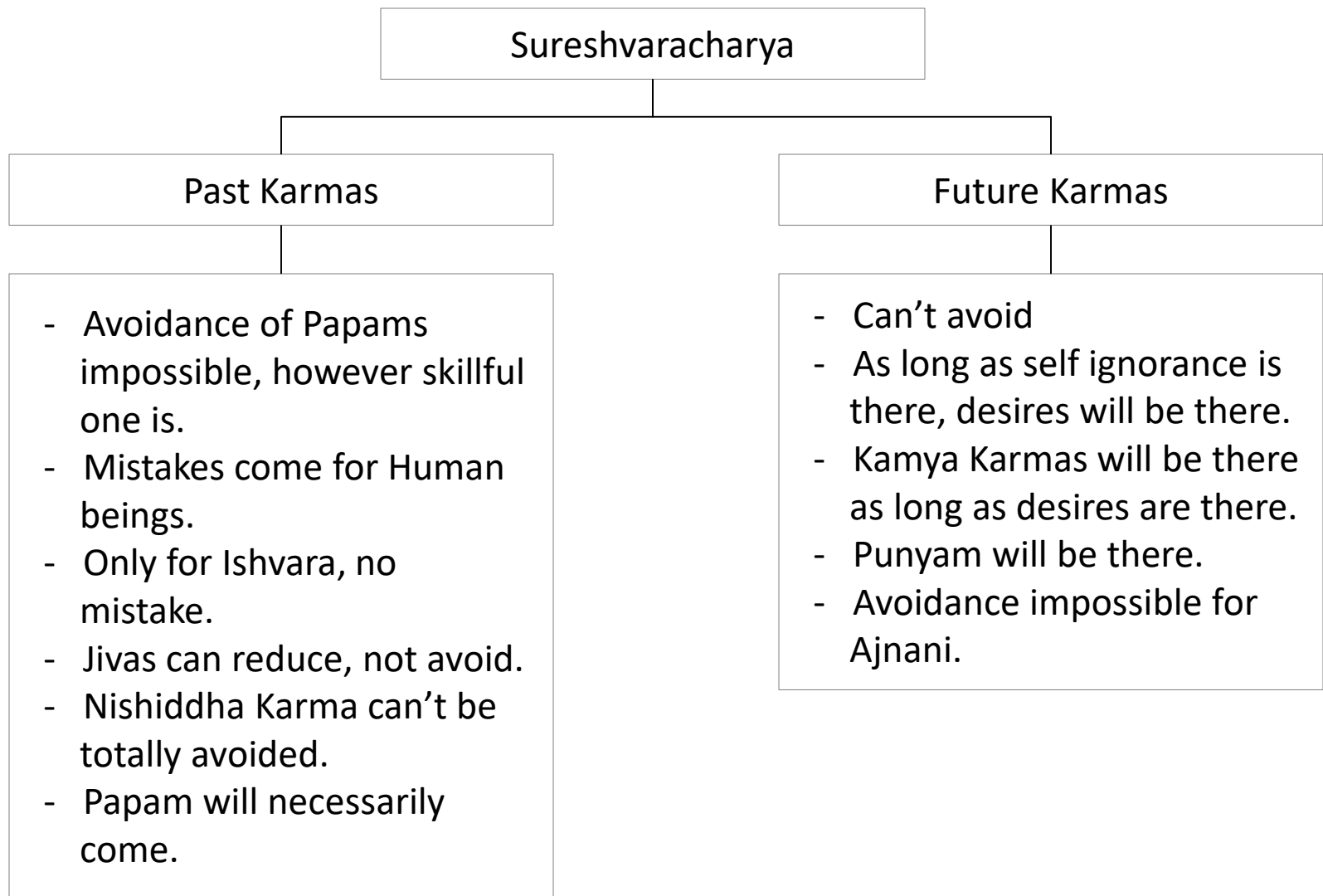
Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim ।
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti ॥ 3 ॥

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, Shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipose. [III – I – 3]

Revision :



- Account zero at death.



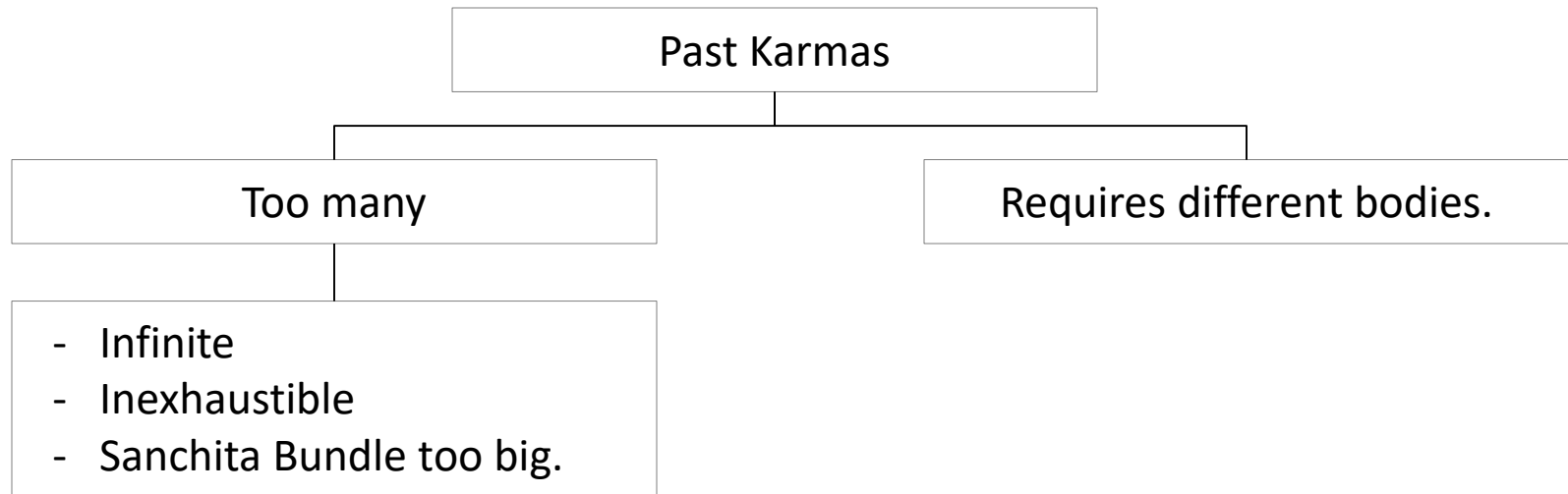
Sureshvaracharya :

- What will you do with past Karmas.

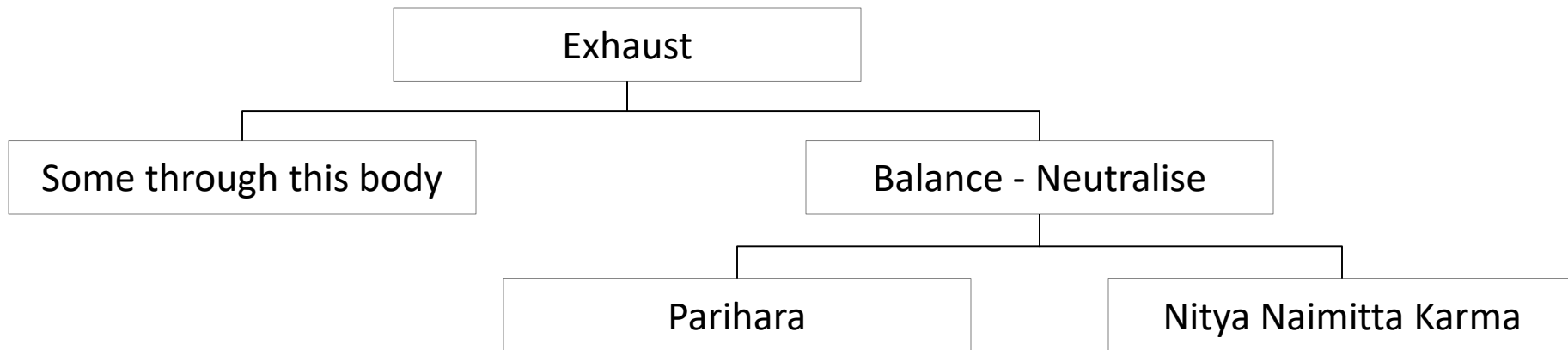
Purva Pakshi :

- Exhaust them.

Sureshvaracharya :



Purva Pakshi :



Sureshvaracharya :

- How to neutralise Punya Karmas?

I) Prescribed Karmas can only produce Punyam, opposed to Papam.

II) Verse 83 – Introduction :

- Nitya Naimitta can't neutralise past Papam accumulated in infinite Janmas.
- No numerical balance strength for that purpose.

III) No Veda Pramanam :

- Prayaschitta to eliminate Papas in Vedas.

Sandhya Vandhanam :

ममोपात्त-समस्त-दुरितक्षयद्वारा
श्रीपरमेश्वरप्रीत्यर्थं
प्रातः सन्ध्यामुपासिष्ये

mamopatta-samasta-duritakshayadvara
sriparamesvarapritiyartham
prata: sandhyamupasishye

Prayaschittam

Samanyam

- Nitya Naimitta
- General Karma
- Pujas
- Sandhya Vandhanam

Visesha

- Special Karmas
- Shashti Aarti Poorthi 60 years completion.
- Rudra Eka Dashi
- Nava Graha Homa
- Cut off line to enter Vanaprastha at 60. Remove obstacles.

- Prayachitta enhances Sadhana Chatustaya Sampatti.
- Spiritual Sadhanas should increase after 60.
- No Karma in Veda to neutralise Punyam.
- **Past Punyam to be eliminated for Moksha, only through Jnanam.**

a) Kamya Hanartham Puja :

- For elimination of past Punyam.

b) Nitya Karma Vakyatha Na Gamyate :

- Nitya Karmas never known as means to neutralise past Punyam.

IV) Certain Punyams require Deva Shariram.

Introduction – Verse 84 :

अथापि स्यात् काम्यैरेव काम्यानां
पूर्वजन्मोपचितानां क्षयो भविष्यतीति,
तन्न । यतः ।

*athāpi syāt kāmyair eva kāmyānām
pūrva-janmopacitānām kṣayo bhaviṣyatīti.
tan na. yataḥ*

If it be said that the destruction of desire-prompted actions acquired in previous lives takes place through [the performance of] desire-prompted actions themselves, it is not so, for this reason. [Introduction – Verse 84]

Purvamimamsas Suggestion :

- Use similar Punya in this birth to remove past Punya.
- Remove thorn by thorn.

Example :

- Done in Homeopathy.

c) Atapi Syat :

- If you give such argument.

d) Purva Janma Upachatina Kshayo Bavati :

- New Punyam will bring destruction of old Punyam.

e) Purva Janma Upachitanam :

- All Punyams aquired in past Janmas, Bavishyati, it will happen, if this is your argument.

Problem :

- How to handle Sanchita Punyam?
- In context of Moksha, Punyam also a problem.

Verse 84 :

पाप्मनां पाप्मभिर्नास्ति यथैवेह निराक्रिया ।
काम्यैरपि तथैवास्तु काम्यानामविरोधतः ॥ ८४ ॥

*pāpmanāṃ pāpmabhir nāsti yathaiveha nirākriyā
kāmyair api tathavāstu kāmyānām avirodhataḥ*

Just as the removal of sins does not take place here through sins, even so [the removal] of desire-prompted actions, since there is no opposition between them. [Verse 84]

- Concludes Purva Pakshi – Scheme for Moksha (Verse 9 – 13).

2 Reasons for negating Purva Pakshi

Verse 83

- Pramana Abavat.
- We are functioning in the field of Papam + Punyam, has no Shastra Pramanam for Nitya Naimitta to eliminate Punyam.

Verse 84

- Kamya Karma remedy also has no Shastra Pramanam.

- Apaurusheya Vishaya, Pratyaksha, Anumana have no access.
- Shastram alone should be followed.

Vyapti, Generalisation :

- Homeopathy and thorn examples not relevant, Laukika examples, dealing with Alaukika Vishaya, Supra Sensory field.
- Never seen one Papam eliminating another Papam.

a) Punya Na Punya Nivartikam Avirotatvat, Papasya Papa Anivartakatvat :

- Papam does not remove Papam.
- Similarly, Punyam can't remove Punyam.

b) Papmanam Papykrihi Nirakriya Asti :

- No elimination of Papam by Papam or Punyam by Punyam in Veidika Dharma.

c) Kamyeyi Kamyamam Thatheiva, Nirakriya Nasti :

- Papam + Papam have no mutual contradiction, not enemical to each other.
- Hence don't destroy Vyapti – generalisation.
- Yatra Yatra Virottha Abava, Tatra Tatra Nivratratva Tatva Abava.
- Where enmity absent, there elimination absent.
- Avirotataha – because of absence of enmity.
- How Jnanam removes Punyam.
- Past Punyam removed by Jnanam.
- Durlabam Tameveitatu Evanugraha...
- Jnanam comes by Punyam. Jnanam not under Punyam or Papam, it is Punya Papa Ubaya Virotthi.
- Coming to Guru – Punyam required.

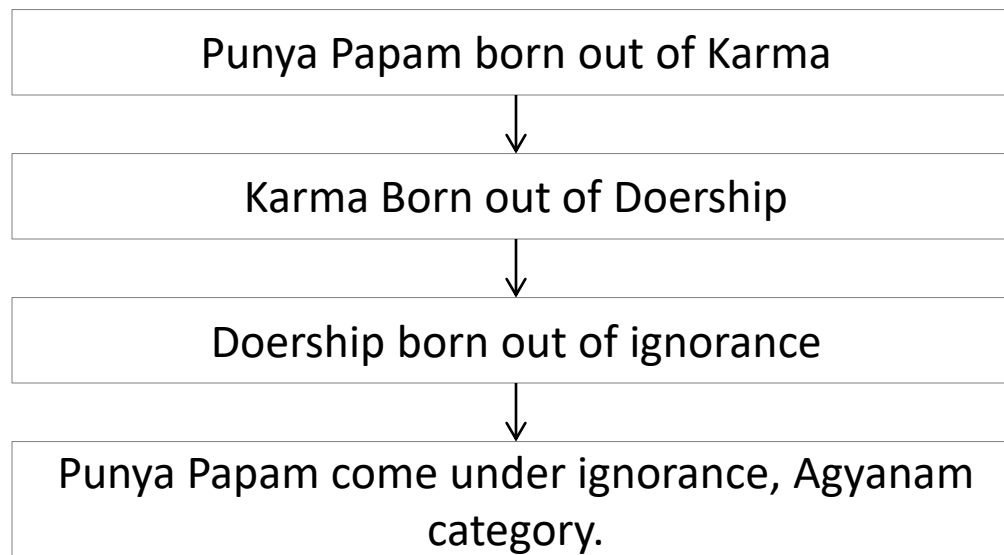
Introduction – Verse 85 :

एवं तावत् "मुक्तेः क्रियाभिः सिद्धत्वात्" इति
निराकृतम् । अथ आत्मज्ञानस्य सद्भावे
प्रमाणासंभव उक्तः, तत्परिहारायाह ।

*evam tāvat "mukteḥ kriyābhiḥ siddhatvāt" iti
nirākṛtam. athātma-jñānasya sad-bhāve
pramāṇāsambhava uktas tat-parihārāyāha*

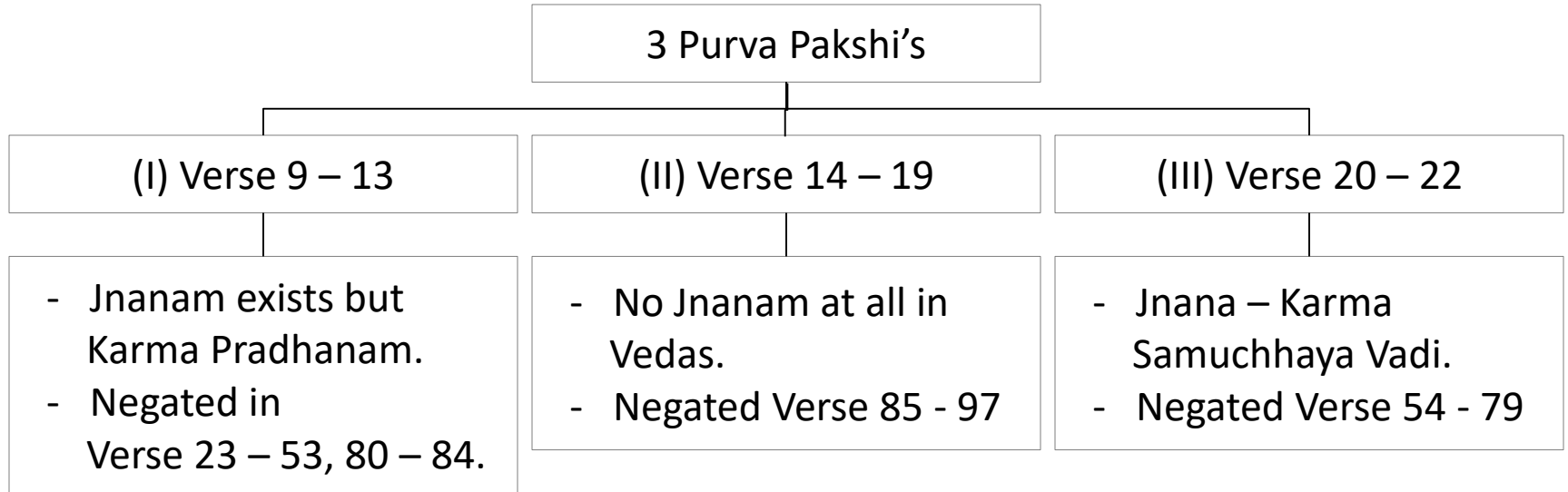
So far we have refuted the contention [of the opponent] that "since liberation is attained through ritualistic actions..." (verse 9). Then with a view to answer the contention that there is no pramana which proves the existence of knowledge of the Self, the following is stated.
[Introduction – Verse 85]

- With verse 84, Purva Pakshi scheme of verse 9 – 13 over.



- Jnanam comes under Punya Papa Ateetam, Virodha.
- To get Punyam, don't come to Vedanta.

- Brahma Jingyasa only after getting Vairagyam from Punyam and Papam.
- Iha Mutra Phala bhoga Vairagya.
- For Punyam, Vairagyam required.
- Jnanam alone can eliminate past Punyam.
- Simha – Avalokanam Nyaya – see what is covered to know what is left.



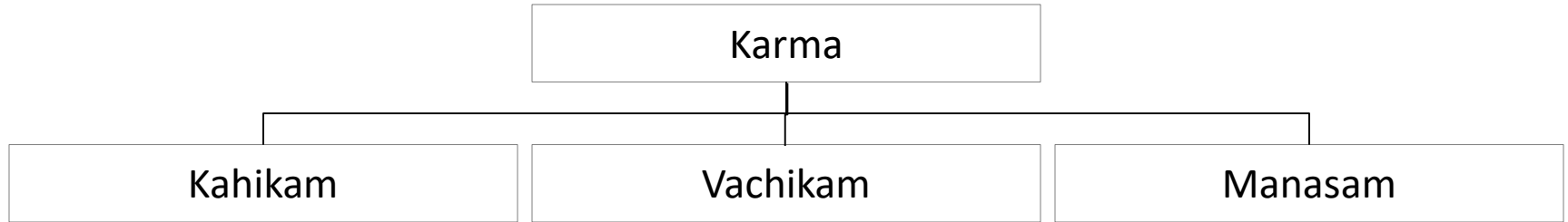
Technical Topic :

- Anabyupethya Karma Vadi.
- Karma alone will give liberation Atma Jnanam can't give liberation.
- No Atma Jnanam taught in Veda.
- Veda teaches Karma alone, as primary Sadhana.

Dharma Sutra :

- Amnayasya Kriyadatvat... Tadatarthanam.

- Veda – action packed, do something or other.
- Jnanam taught as means to perform Karma.



- Without knowing how, when, what, how much, where to do, no Karma can be done, requires Jnanam.
- **Example** : Recipe Chanel - cut, boil...
- Jnanam Angam of Karma.
- Ultimate teaching – Practice Upasana, meditation, Manasa Karma.
- Knowing alone not enough.
- Jnana Tatparyam Nasti, highly technical topic.

a) Evat Tavatu :

- Until now, in this manner.

b) Nirakritam :

- Negated 1st Purva Pakshi.

c) Muktehe Kriya Bihi Siddatvat :

- Presented from Verse 9 – 13 and 20 – 22.

d) Atha :

- Hereafter.

e) Atma Jnasya Sat Bhava Pramana Asambavaha Uktaha :

- Lack or Absence of Shastric Jnanam w.r.t. existence of Atma Jnanam as a primary means for liberation.
- Now Purva Pakshi mentioned in verse 14 – 19 – Taken up.
- Advanced texts have to be connected to slokas again and again to get full impact of teaching.

f) Tat Pariharyaya :

- For negation of 2nd Purva Pakshi, author is giving following portion.

Verse 85 :

श्रुतयः स्मृतिभिः साकम् आनन्त्यात् कामिनामिह ।
विदधत्युरुयत्नेन कर्मातो बहुकामदम् ॥ ८५ ॥

*śrutayas smṛtibhis sākam ānantyāt kāmīnām iha
vidadhaty uru-yatnena karmāto bahu-kāma-dam*

Since there are innumerable men of desire in this world, Sruti texts, along with smṛti texts, enjoin, with significance, actions. So actions are conducive to the manifold satisfaction of desire. [Verse 85]

Contention of Purva Pakshi :

- All scriptures, Sruti, Smṛiti, Itihāsa, Purāna are only taking pains to present activities for the Vaidika.
- Kahika, Vachika, Manasa Karmas.

Sureshvaracharya :

- Most, not all, Veda talks about Karma.
- Karma is predominant, Jnanam portion smaller.
- Karma portion has to be bulky, Karma deals with finite goals of life, infinite goals are there, so many desires possible in goals.
- One human being has finite desire, entire humanity numerous goals.
- Predominately Veda has Karma Khandam mainly.
- Don't say whole Veda is Karma.

Srutayaha Smritibihi Sakam :

- All Veda alongwith Smriti, Itihasa, Puranas.

b) Bahu Kamadan Karma Veditatvat :

- Prescribes varieties of Karmas for Varieties of desires.

Example :

- Notice in Chennai
- Homa / Yagam – Desire.
- Big list given by people.

c) Vidadati Yuru Yathnena :

- Great efforts taken in Yagam.

Revision :

- Final part of chapter I from 85 – Sureshvaracharya refutes Purva Pakshi 2 – Jnanam Anabyupethya Karma Vadi – mentioned in Verses 14 – 19.
- Verse 85 + 86 – Refutes verse 14.

Purva Pakshi :

- Entire Veda seen as only Karma injunction, no Jnanam at all.
- Jnanam is Angam of Karma, Angam is secondary, Angi is primary.
- Jnanam does not have Tatparyam.

Veda Purva Sutra :

- Amnayasya Kriyatatvat Anartakyam Tad Anarthanam.

Verse 85 :

- Karma meant for Anitya finite Phalam.
- Karmis – people with finite desires.
- Bulk of Veda deals with Kahikam, Vachikam, Manasa – Upasana Karmas.
- Devatas want Indra, Chandra, Prajapati lokas.

Jnanam	Karma
<ul style="list-style-type: none">- Deals with infinite goal, ekam, can't vary from individual to individual.- Only one Sadhana in Jnanam.- Veda takes smaller portion.	<ul style="list-style-type: none">- Deals with finite goals.- Dominant portion.

Verse 86 : Introduction

न च बाहुल्यं प्रामाण्ये कारणभावं
प्रतिपद्यते । अत आह ।

*na ca bāhulyam prāmāṇye kāraṇa-bhāvaṃ
pratipadyate. ata āha*

Abundance [of texts] is not the cause of validity. So it is said. [Introduction – Verse 86]

- Purva Pakshi says, because majority Pramanams are for Karma, accept Karma as Pradhanam.

a) Vakya Bahulyam :

- Greater proof, support, Abundance, plentiness of Karma Vedas.
- Pramana Alpatvam is there for Jnanam, has less power.

Sureshvaracharya :

- Gives technical answer.
- No knowledge can have greater or lesser Pramanam for support.
- Any Knowledge can have only one Pramanam as support because it has only one particular field for its functioning.
- Other Pramanams don't have access to the field.

Example :

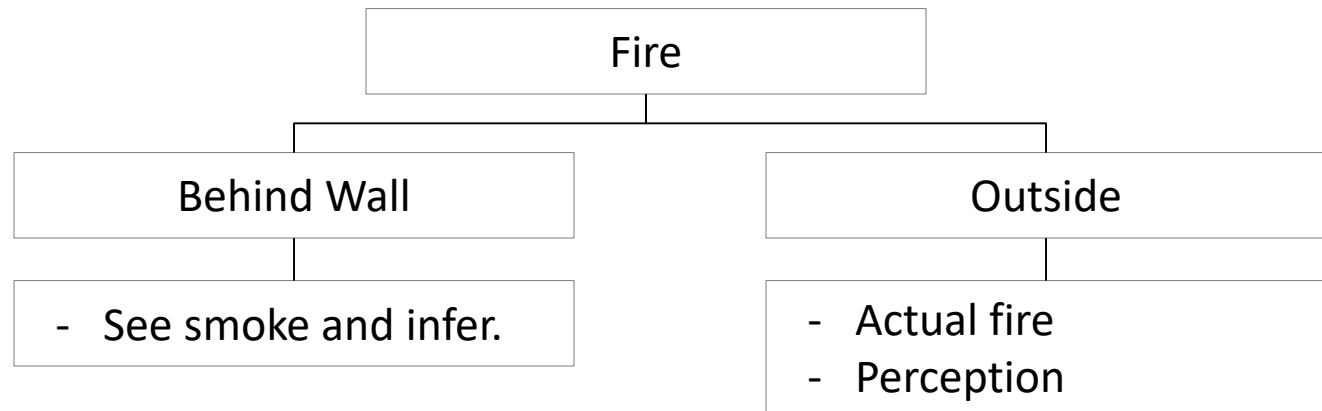
- It seems Pancha Indriyas are functioning in one field.
- Eyes – See colour / form.
- Nose – Smells.

- What eyes see, nose does not support.
- Mind integrates knowledge and sees it as one flower.
- Many Pramanams can't support one knowledge.
- Many do not function in same field.
- One flower is integrated knowledge of the mind.
- Sense organs only reveals touch, smell.

II) In class :

- Eyes – see teacher
- Ears – Hears words.
- Mind – Integrates and says one Swamiji I hear.

III)



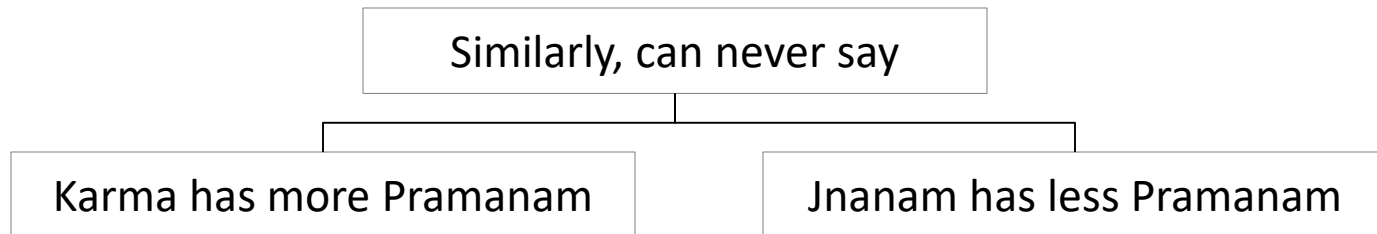
- Anumana and Pratyaksha dealing with one fire.

Shastra :

- Seemingly inference and perception are dealing with one fire.
- Actually they are dealing with 2 different aspects of one fire.

Inference	Pratyaksham
<ul style="list-style-type: none"> - Deals with existence of fire. - Deals with Agni Asthithvam. - Dimention, small, big, inference can't reveal. - Know only fire is there. 	<ul style="list-style-type: none"> - Reveals dimention, Agni Svarupa, small, big not revealed by Anumanam. - Does not reveal Agni Asthitvam. - Existence already known through inference. - Perception can't give knowledge I already have. - It is not Apoorva Vishayam.

- 2 Pramanams do not deal with one and same knowledge.



- Any topic has only one Pramanam.

b) Pramanya Bahulyam Cha Na Asti :

- You can never talk about more number of Pramanams w.r.t. one Prameyam.

c) Karana Bavyan Na Pratipadyate :

- Therefore abundance of Pramanam can't be quoted as support.
- More number of Pramanam can never be quoted as support of proving Veda is dealing with Karma only, just because it has more number of Pramanams.

d) Karanam Bava, for Pramanyams Validity, Na Pratipadyate :

- Abundance, greater support of Pramana can never be quoted as support for validity of Karma as the central theme of Veda.

Verse 86 :

प्रामाण्याय न बाहुल्यं न ह्येकत्र प्रमाणताम् ।
वस्तुन्यटन्ति मानानि त्वेकत्रैकस्य मानता ॥ ८६ ॥

*prāmāṇyāya na bāhulyam na hy ekatra pramāṇatām
vastuny aṭanti mānāni tv ekatraikasya mānatā*

Abundance is not required for the sake of validity. Many texts [proofs] do not get the status of pramana in respect of one object. Each is a pramana in respect of one thing. [Verse 86]

a) Bahulyam Pramanya Na Bavati :

- Greater number of Veda Vakyam do not prove validity of Karma as central theme.
- Similarly lesser number of Veda Vakyam does not prove non-validity of central theme of Veda.

Reason :

b) Pramanani Ekmatra Vastuni Ekatva Vatanti :

- If different instruments of knowledge – Pratyaksha, Anumanam, Srotram, Chakshur, Ghrana Indriyas attain Validity, operational power only in one particular field.
- They don't have access in other fields to corroborate or contradict the other pieces of knowledge.
- Eyes reveal colour, ears can't support, contradict colour knowledge.

- Similarly Karma knowledge comes from Karma Vakyam, Jnanam knowledge from Jnanam Vakyam.
- One can't have more support from other Vakyams.
- Ekatra Vastuni, deal with only one field of knowledge – Karma field or Jnanam field.
- This is essence of Naishkarmya Siddhi text.
- Pramata, functioning power, operational power, access they enjoy (Atanti – not wander here, but access, possess).

- **In one field, only one Pramanam has access and validity.**
- Scriptural ritual, only scriptures have validity not Pratyaksham, Anumanam, science.

Science	Shastra
<ul style="list-style-type: none"> - Deals with perceptible entity. - Never use science to study greatness of ritual. - Reveals Vyavaharika Satyam. - Science can't do research on Achamaniyam and other rituals, Vilvam, Tulasi, Adrishta, Apoorva Phalam. - Gives invisible result 	<ul style="list-style-type: none"> - Deals with imperceptible topic. - Different field, only Shastra can reveal. - Reveals Paramartika Satyam.

Reason :

- Manani Ekatra Vastuni Pramanantam Atanti.
- Every Pramanam has validity only in one Particular field.

Verse 87 : Introduction

यत्तूक्तं "यत्नतो वीक्षमाणोऽपि" इति, तत्रापि
भवतः एवापराधः । कस्मात्, यतः ।

*yat tūktam "yatnato vīkṣamāṇo 'pi" iti tatrāpi
bhavata evāparādhah. kasmāt. yataḥ*

It was said that "Though I have looked carefully..." (Verse 15). Here also the fault is yours. Why? It is for this reason. [Introduction – Verse 87]

- In Verse 85 + 86 – 14th verse of Purva Pakshi negated.
 - i. Size of text can't make it more valid.
 - ii. Different Pramanams do not possess validity in one common field.
- Here – 15th verse taken up.

यत्नतो वीक्षमाणोऽपि विधिं ज्ञानस्य न क्वचित् ।
श्रुतौ स्मृतौ वा पश्यामि विश्वासो नान्यतोऽस्ति नः ॥१५॥

*yatnato vīkṣamāṇo 'pi vidhiṃ jñānasya na kvacit
śrutau smṛtau vā paśyāmi viśvāso nānyato 'sti naḥ*

Though I have looked carefully, I do not see anywhere, in Sruti or smṛti, a text which enjoins knowledge [of the Self]. We have no faith in anything else. [Verse 15]

Anabyupethya Karma Vadi :

- Gist of Verse 15.
- When I study Veda, I see whole Veda talking of Varieties of things to be done only.

- Mere knowledge is useless, theory has to be applied.
- Application of Jnanam = Karma.
- Physical activity, mental activity.
- Where is Jnanam prescribed, I don't see anywhere.

a) Iti Yatu Uktam :

b) Tatrapi : w.r.t.

- **Sureshvaracharya Says :**

Such contention also.

c) Bavatcha Eva Aparadaha :

- There is flaw, mistake, deficiency in your observation.

d) Kasmāt :

- How? You have not read Vedas properly.

Verse 87 :

"परीक्ष्य लोकान्" इत्याद्याः आत्मज्ञानविधायिनीः ।
नैष्कर्म्यप्रवणाः साध्वीः श्रुतीः किं न शृणोषि ताः ॥ ८७ ॥

*"parikṣya lokān" ity ādyā ātma-jñāna-vidhāyiniḥ
naiṣkarmya-pravaṇās sādhvīḥ śrutiḥ kiṃ na śṛṇoṣi tāḥ*

Have you not heard the Sruti texts such as, "After examining the worlds..." which are purportful, which enjoin knowledge of the Self, and which develop an inclination [in men] towards the state of freedom from action? [Verse 87]

a) Parikshya Lokan :

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- After doing Karma, person should get Vairagyam of all Karmas and turn away from karma.
- Not presenting action but Jnanam.

b) Naishkarmya Pramanaha Sadbihi :

- Prescribes withdrawl from action.
- Nivritti Pradhana Statement, withdrawl of Karma, not performance of Karma.
- Prescribes mere knowledge, understanding.
- Asks you to know something.
- Dealing with Atma Jnanam without any connection with Karma.
- Karma Tyaga Pradhana Vakyam.

Example :

- Swamiji's talks to be transcribed and sold as books.
- Mind powerful – know and be.
- Mind does not know, wants to act always.

c) Kim Na Srinoshi :

- Haven't you heard these Vakyams, teaching statements which are valid in themselves.
- Vedas never read, never printed, always heard in olden days.

Conclusion :

- Jnana Vakyams are there in Vedas.

Purva Pakshi :

- All Vedic statements deal with Karma.

Verse 88 – Introduction :

ननु "आत्मेत्येव उपासीत" "आत्मा वा अरे द्रष्टव्यः"
इत्यपूर्वविधि-श्रुतेः पुरुषस्य आत्मदर्शन-क्रियायां
नियोगोऽवसीयते इति । नैवम् । अपुरुषतन्त्रत्वात्
वस्तुया-थात्म्यज्ञानस्य सकलानर्थबीज-आत्मानवबोध-उत्सारिणो
मुक्तिहेतोः इति । विध्यभ्युपगमेऽपि न अपूर्वविधिः अयम् । अत आह ।

*nanu "ātmety evopāsita" "ātmā vā are draṣṭavyaḥ"
ity apūrva-vidhi-śruteḥ puruṣasyātma-darśana-kriyāyām
niyogo 'vasīyata iti. naivam. apuruṣa-tantratvād
vastu-yāthātmya-jñānasya sakalānārtha-bijātmānavabodhotsāriṇo
mukti-hetor iti. vidhy abhyupagame 'pi nāpūrva-vidhir ayam. ata āha*

If it be said that from the original injunctive texts such as, "The Self alone is to be meditated upon, The Self, indeed, should be seen," it is known that the action of getting knowledge of the Self is enjoined on the person, it is not so, because knowledge of the Self as it is, which destroys the ignorance of the Self, which is the cause of all evil, and which is the means to liberation, is not dependent on the person. Even if it be admitted as an injunction, it is not an original injunction. Hence it is said. [Introduction – Verse 88]

Purva Pakshi :

- No deficiency in my eyes or ears. I also have heard Atma Jnana Vakyams.
- They also represent Karma, Atma Jnana Karma.
- Atma Jnanam is type of Karma, Srotavyaha, Mantavyaha, Nididhyasitavya.
- Taryaha – should be done.
- Do listening, do meditation, "Kriya".
- Veda deals with Kriya only.

Example :

Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
नखाग्नेभ्यः, यथा क्षुरः क्षुराधानेऽवहितः स्यात्, विश्वंभरो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः,
प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृण्वन्
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स
योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन
भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।
तदेतत्पदनायमस्य सर्वस्य यद्यमात्मा, अनेन ह्येतत्सर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bharo vā
viśvam-bhara-kulāye, tam na paśyanti. a-kṛtsno hi saḥ,
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyaṁś cakṣuḥ,
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny
eva. sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta
ekaikena bhavati, ātmety evopāsīta, atra hi ete sarva ekam
bhavanti. tad etat padanīyam asya sarvasya yad ayam ātmā,
anena hy etat sarvaṁ veda, yathā ha vai padenānuvindet.
evaṁ kīrtiṁ ślokaṁ vindate ya evaṁ veda. II 7 II

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When it does the function of living, It is called the vital force; when It speaks, the organ of speech ; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 – 4 – 7]

- Atma iti eva, Upasita.
- May you meditate upon Atma. In and through all experiences, Consciousness is constantly there.
- Experiences vary, consciousness is invariable factor.
- May you meditate upon invariable Consciousness which exists in and through all variable experiences.
- In all experiences consciousness is there.
- Atma Upasana Kriya presented in Brihadaranyaka Upanishad – 1 – 4 – 7.

Example :

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षेत्रस्य कामाय क्षेत्रं प्रियं भवति, आत्मनस्तु कामाय क्षेत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣetrasya kāmāya kṣetraḥ priyaḥ bhavaty ātmanastu kāmāya kṣetraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ śrotaḥ mantavyo nididhyāsitaḥ maitreya ātmani khalvare dṛṣṭe śrute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Atma has to be seen.

Example :

Gita :

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- See Atma all the time, keep on saying I am Brahman, Atma Darshana Kriya presented in Vedas says Purva Pakshi.
- Perceptual activity, self awareness is a continuous activity, Kriya.
- Apoorva Vidhi – injunction, prescribes new activity as Sadhana.
- Think about Atma always in office, home.
- Atma Chintanam is Kriya.

Purva Pakshi :

- Veda deals with Karma not Jnanam.
- Upasita, Drashtavyaha – both indicate Vidhi, commandment in grammar, action to be done.

Purva Pakshi :

- Atma Jnanam and Dhyanam should be treated as Vedic injunctions, Karma only.

Very important section of Text :

- How Karma Khandam and Jnana Khandam are separate?

Purva Pakshi :

- Jnana Khanda dealing with Jnana Kriya.
- Srotavya... 3 actions to be done, Atma Darshanya Kriya is prescribed in Veda.

a) Iti Apoorva Vidhi Srute :

- Technical word in Mimamsa Shastram.
- Statement of commandment fresh, original to be done, new action which we do not know at all.
- New activity prescribing statements, commandments is called Apporva Vidhi.
- Do Prokshanam before offering to Lord.
- Vriheen Proshnati.

b) Atma Darshanam Niyogaha :

- Commandment.

c) Avasiyate :

- Is established upto iti is Purva Pakshi – portion.

Sureshvaracharya :

- Refutation – 2 different angles.

d) Naivam – Evam Na Sadhu :

- Such interpretation not correct.
- Atma Jnanam is not action pursued by seeker.
- Jnanam does not come under action.
- Any knowledge does not come under action.
- Action = Bringing relevant instrument of knowledge to a particular field.

Example :

- Bringing ears / mind (with body) – to class = Action, Karma.
- Bringing Pramanam + Prameyam together is Karma.
- When Pramanam + Prameyam are together, Pramata also behind.
- Karma = Bringing Triputi together.
- I have become Pramata w.r.t. Prameyam.
- Prameyam = Tv News / Talk upto this point, will based, have choice.
- What Pramata listens?
- Listening is not something I do, listening happens helplessly.
- What type of news I listen does not depend on my will, choice.
- Jnanam happens without choice of knower after Triputi comes together.
- Knower has no choice, Karma happens with choice of doer.

Karma	Jnanam
<ul style="list-style-type: none"> - Depends on doer. - What you write is your choice. - Write notes in Telugu, Hindi.. Choice exists. - Karma indriyas function is your choice. 	<ul style="list-style-type: none"> - Does not depend on knower. - What you listen in class not your choice. - Jnana Indriyas function, not your choice.

- When Pramata + Mahavakyam, Pramanam + Brahma Prameyam, 3 are together, what happens is Jnanam.
- Never say Jnanam is a Kriya.
- Bringing Triputi together is Kriya.
- Upto 6.30 PM – Kriya
- 6.30 – 8.30 PM – What happens is not your will, listening to talk.

e) Jnanasya Apurusha Taitratat :

- Any knowledge is not dependent on the will of the knower.
- Not under control.

f) Vastu Yatatmya Jnayasya :

- Knowledge of any object Vastu, including Atma.

g) Sakala Anartha Beeja Atmana Bodho Utsarinna :

- Which knowledge is.
- **Utsarina** : Destroyer of ignorance.

h) Nashayati iti Utsari :

- Destroyer of what?
- Anavabodha – Agyanam.

i) Sakala Artha Beejam :

- For which ignorance is the seed of all Artha – evil, problems, pains, struggles.
- Jnanam will destroy ignorance, when ignorance seed is gone, entire Samsara tree goes away by mere knowledge, which automatically will take place.
- Bringing together Pramata, Pramanam and Prameyam alone is your job.

I	Pramanam	Prameyam
<ul style="list-style-type: none">- Pramata- Knower	<ul style="list-style-type: none">- Shastra Vakyam- Class	<ul style="list-style-type: none">- Atma- Already there.

Student :

- 3 are there in class, but I get only sleep.

Knower definition :

- One who is prepared by Sadhana Chatustaya Sampatti.

Example :

- Switch Tv – see Chinese Chanel, Pramata, Pramanam, Prameyam is there.
- Knowledge does not take place.
- Pramata not prepared with Chinese language.

- Qualified knower alone called Pramata.
- For Sadhana Chatustaya Sampatti Sampanna Vidyarthi knowledge blazes.

j) Sakala Beeja Anavabodha Utsarinaha Muktihto :

- Ignorance destroying Jnanam is means for liberation such a Atma Jnanam not Karma.
- It does not depend on will of student but is a teaching about a fact.
- Same knowledge does not come under Karma, action, no commandment is possible w.r.t. Jnanam.
- Commandment possible only w.r.t. nonaction.
- Atma Jnanam not subject to any form of Vidhi.
- Atma iti eva Upasita.
- You took it as Apporva Vidhi, but it is not commandment, not action at all is answer no. 1.
- Answer no. 2 – More technical.

k) Vidhi Apyugame :

- For sake of argument, assume Atma Jnanam is Vidhi.
- Suppose commandment is there, compromise for Argument Sake.
- This Vidhi Vakyam will not come under Apoorva Vidhi but some other Vidhi.

Vidhic – Commandment 3
types in Purva Mimamsa



- It has to come under Niyama or Parisankhya.

I) Ataha, Aha :

- Therefore, author wants to clarify that it is Niyama or Parisankhya Vidhi.

Verse 88 :

नियमः परिसंख्या वा विध्यर्थोऽपि भवेद्यतः ।
अनात्मादश्निनैव परात्मानम् उपास्महे ॥ ८८ ॥

*niyamaḥ parisankhyā vā vidhy-artho 'pi bhaved yataḥ
anātmādarśanenaiva parātmānam upāśmahe*

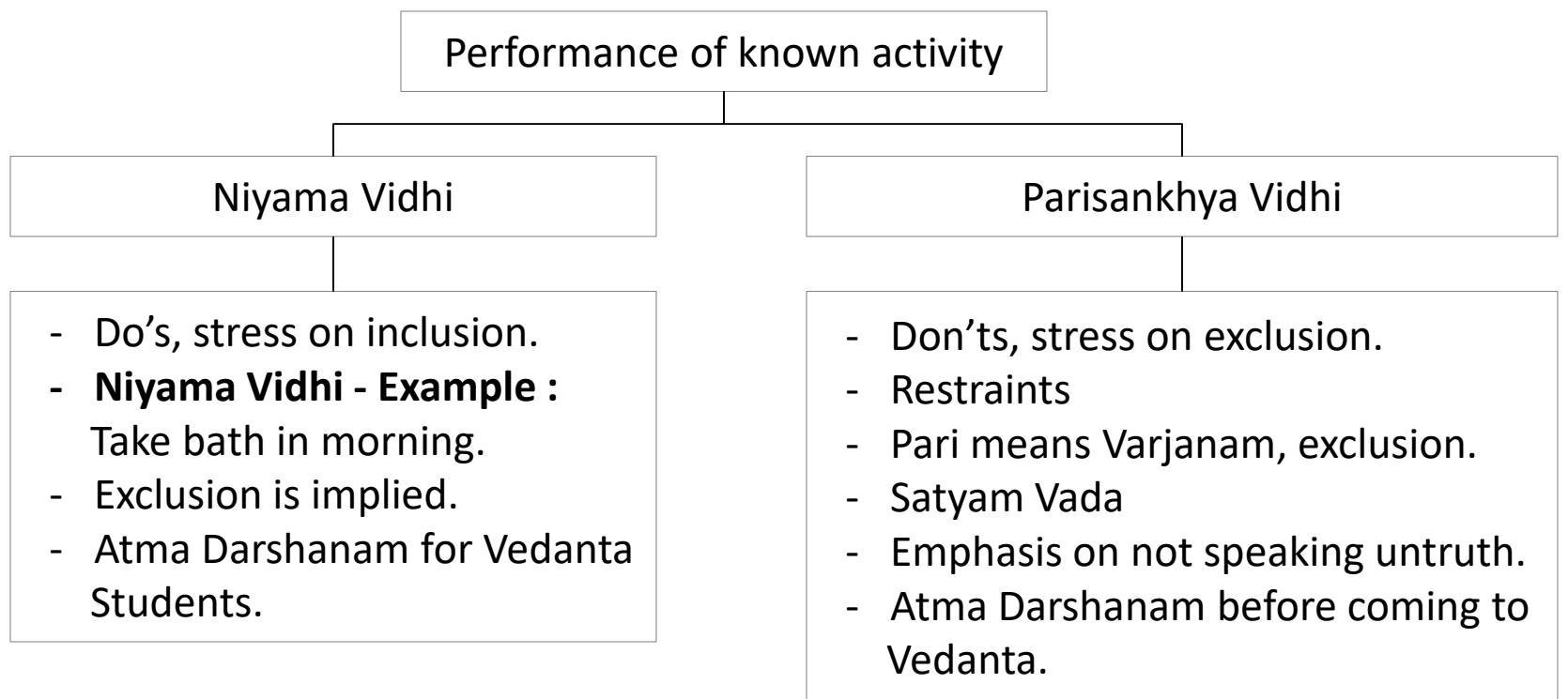
The injunctive sense [here] must be that of restrictive or exclusive injunction, for we (know, or) contemplate on the supreme Self by excluding the perception of the non-Self. [Verse 88]

Apurva Vidhi :

- Prescription of new unknown action.
- Unknownness is uniqueness.

a) Niyama and Parisankhya :

- Veda deals with group of known activities.
- Commandment involving 2 or more known activities.



- Veda wants you to be more involved in Atma Darshanam and not get carried away by Anatma Darshanam.

Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

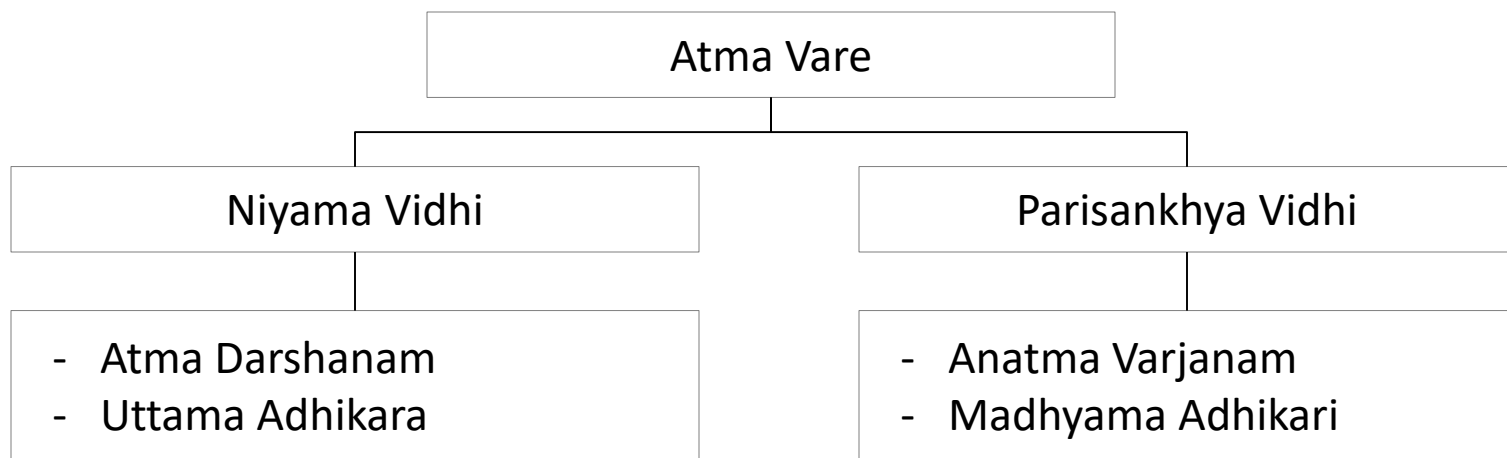
**vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||**

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

- Sees varieties of living beings in Vyavahara, but does not forget nondual, inherrent Atma, Niyama Vidhi.
- Implication is Anatma Darshanam, is excluded.
- Atma Vare Drishtavyaha can be taken as Niyama Vidhi Vakyam.
- During Vyavahara, don't loose sight of your nature, is commandment.

Parisankhya Vidhi :

- Niyama Vidhi required only if there is a chance of loosing sight of Atma.
- For serious student with Sadhana Chatustaya Sampatti, Viveka, Vairagyam, who comes to Vedanta for Atma Jnanam and loose Atma Darshanam, it is natural to be identified with Atma, newly discovered fact.
- Don't worry about your business, family, wealth.
- Automatic, natural Niyama Vidhi, not required.
- I – Atma self evident.
- Teaching created impact, Vedantic thinking alone runs in the mind.
- Some days class runs throughout the day, naturally dwells.
- For Advanced student, Atmavare Drishtavyaha, Niyama Vidhi not required.
- It is Parisankhya Vidhi which is required.
- Person permits, excludes all other activities, PORT reduction takes place, it is Parisankhya Vidhi for Anatma Varjanam.



Sureshvaracharya :

- It is not Apoorva Vidhi prescribing new action.
- There it is not a Karma Vidhi.

a) Vidyarthaha Api :

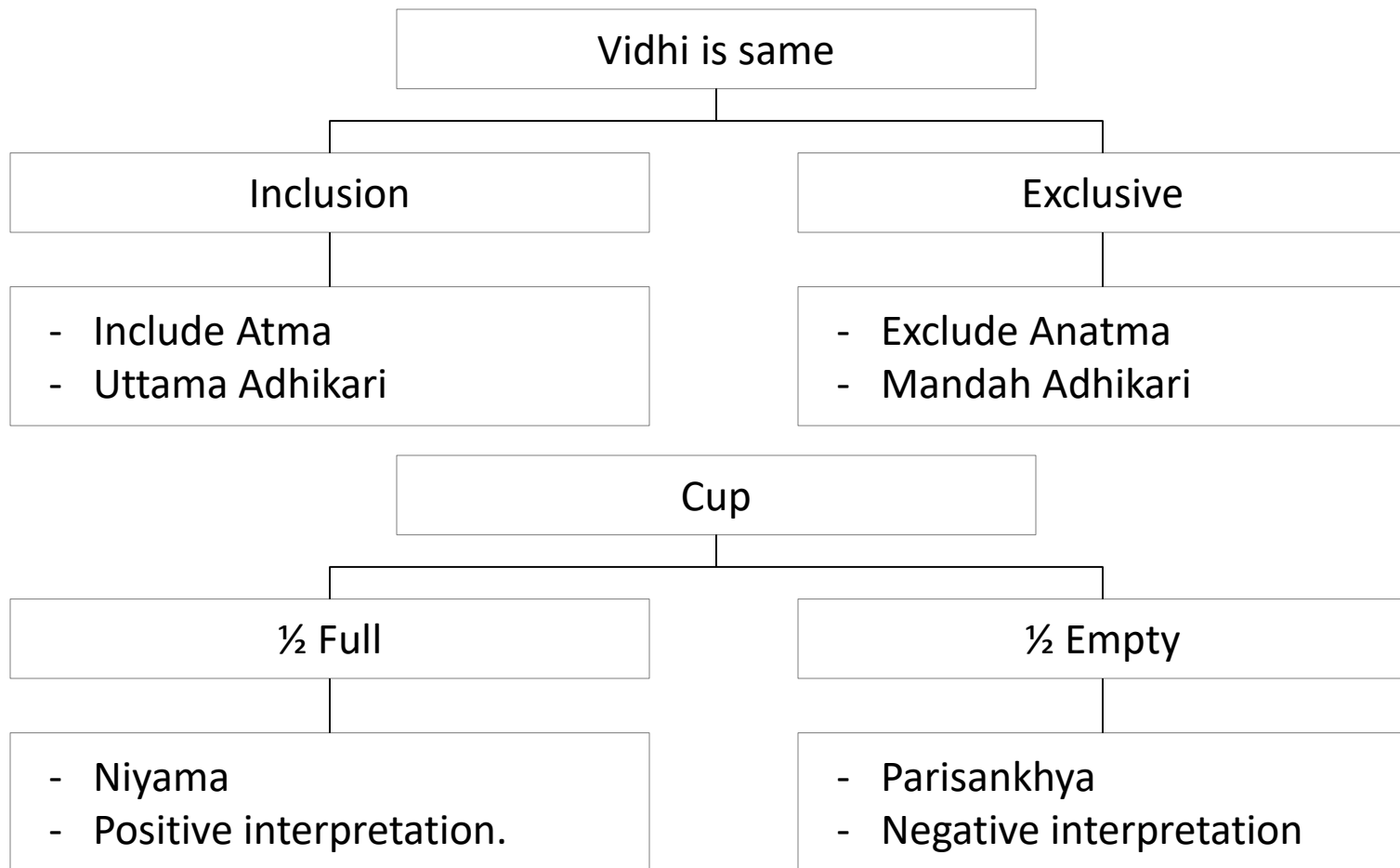
- Even if these 2 statements are taken as commandments.
- Atma Vare Drishtavyaha.

b) Niyama Bavet :

- It will come under Niyama Vidhi, inclusion or emphasis of Atma Darshanam.

c) Pari Sankhya Va Bavet :

- It will come under Parisankhya vidhi, exclusion or emphasis of Anatma Darshanam.



- But not Apoorva Vidhi – Not prescribing new action.
- **Self awareness is not a new action prescribed by Vedas.**
- **No Teacher can prescribe action of self awareness because it is clearly obtaining fact, always there.**

d) Yataha :

- Therefore,

- Anatma Adarshanena Eva.
- By excluding Anatma Darshanam, not carried away by worldly Vyavahara.

e) Anatma Darshanam Paratmanam Upasamhe :

- Let us all remain in self awareness of Aham Brahma Asmi.
- Let us use Atma – Anatma Binary format and not Jiva – Jagat – Ishvara format.
- With help of Vedic Niyama or Parisankhya Vidhi, remain with vision of Atma – continuously.

Verse 89 : Introduction

यच्चोक्तं "विश्वासो नान्यतोऽस्ति नः" इति, तदपि निद्रातुर-चेतसा त्वया स्वप्नायमानेन प्रलपितम्। किं कारणम् ? न हि वयं प्रमाणबलेन ऐकात्म्यं प्रतिपद्यामहे, ऐकात्म्यस्य स्वत एव अनुभव-मात्रात्मकत्वात्। अत एव सर्वप्रमाण-अवतारासंभवं वक्ष्यति। प्रमाण-व्यवस्थायाश्च अनुभवमात्र-आश्रयत्वात्। अत आह।

yac coktam "viśvāso nānyato 'sti naḥ" iti tad api nidrātura-cetasā tvayā svapnāyamānena pralapitam. kiṃ kāraṇam. na hi vayaṃ pramāṇa-balenaikātmyaṃ pratipadyāmaḥ aikātmyasya svata evānubhava-mātrātmakatvāt. ata eva sarva-pramāṇāvatārāsambhavaṃ vakṣyati. pramāṇa-vyavasthāyās cānubhava-mātrāśrayatvāt. ata āha

It was said (in verse 15), "We have no faith in anything else." It is also non sensical talk by you in dream with the mind under the influence of sleep. What is the reason? We do not set forth the oneness of the Self on the strength of pramana, because the Self, which is one, is knowledge by its very nature. Hence, the impossibility of the work of all pramanas [with regard to the Self] will be stated [in the sequel], for the basis of pramana itself is dependent on knowledge. The following is, therefore, said. [Introduction – Verse 89]

- Sureshvaracharya refuting Abyupethya Karma Vadi.

Purva Pakshi : Claims in Verse 14 – 19

- There is no prescription of Atma Jnanam itself as means of liberation.

Verse 14	Verse 15	Verse 15
- Refuted in Verse 85, 86	- Refuted Part I – in Verse 87, 88	- Part II – Refuted in Verse 89.

a) Vishvasaha Anyaha Na Asti Saha :

- Technical Argument, for Aham Brahma Asmi Jnanam, there is no proof at all.
- Vedantins are creating huge system of knowledge out of nothing.
- All regular instruments of knowledge can't prove Brahman.

Sureshvaracharya :

- Brahman comes under Apaurusheya Vishaya because it is infinite, not provable by sense organs, supra sensuous matter.
- For Svarga, Naraka, Pitru Lokas, rituals and benefits, Vedas only proof.

Purva Pakshi :

- Veda talks only about Karma.
- For Aham Brahma Asmi, Veda Vakyas, Shabda not proof.
- How to lead entire life based on suspicious knowledge? (Question of all Sanyasis).
- Visishta Advaita – Sages, go to temple, get some peace of mind.
- How to drop Jiva, Jagat, Ishvara and come to Aham Brahma Asmi?
- Vishvasaha Anyataha Nasti. There is no 7th Pramanam to give supporting proof.
- Mystic believers have mystic experience as proof of Aham Brahma Asmi.
- Traditional Acharya does not accept Mystic experience as proof.

Sureshvaracharya :

b) Iti Yatcha Uktam :

- This you have said.

c) Pralapitam :

- Is like prattling of half asleep person.

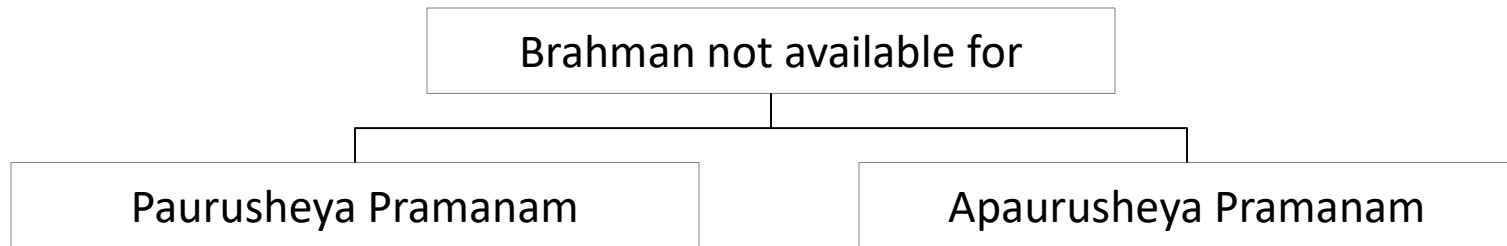
d) Svapnaya Manena :

- Dream talk, Nidratuhu – in sleep.

Revision :

2nd Purva Pakshi :

- Anabyupethya Karma Vadi, Verse 14 – 19, refuted in Verses 85 – 97.
- Verse 15 – Refuted in Verse 87, 88, 89.
- Purva Pakshi does not accept existence of Brahman in the Vedas.
- No question of Brahma Jnanena Moksha.
- Brahma Jnanam not Tatparyam, entire Veda dealing with Karma only.



- Brahman is Prama.

Verse 15 – 2nd line :

- Vishvasa Anyataha Nasti.
- No faith in Brahman, as there is no proof.

Yadi Yatcha Uktam – Tadapi Pralapitam, Nidra Asura Chetasa :

- That is your prattling, without any backing, in sleep, when mind is affected, overpowered.

Verse 89 – Introduction :

- Veda defines Brahman as Chaitanya Svarupam.

Taittiriya Upanishad : Brahmananda Valli

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

Brihadaranyaka Upanishad :

जात एव ; न, जायते, कोन्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म, रातिर्दातुः परायणम् ,
तिष्ठमानस्य तद्विद् इति ॥ ७ ॥ २८ ॥

jāta eva; na, jāyate, ko nvenam janayetpunah ||
vijñānamānandaṁ brahma, rātidātuḥ parāyaṇam,
tiṣṭhamānasya tadvida iti || 7 || 28 ||

If you think he is ever born, I say, no, he is again born. Now who should again bring him forth? Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 – 9 – 28(7)]

- In all Vedanta Brahman is described as Jnana Svarupa, Chaitanyam.
- Consciousness proves everything in creation and proves other Proof's. No proof required for prover of proof's.
- Pramanams are borrowed from "Chaitanyam.
- Pratyaksha, Anumana, is there because of Chaitanyam.

Keno Upanishad :

यन्मनसा न मनुते येनाऽऽहुर् मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५॥

*Yan-manasā na manute yenā''hur mano matam;
tadeva Brahma tvaṁ viddhi nedaṁ yad-idam-upāsate.*

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [1 – 5]

a) Nahi Vayam Aikagyam Pratipatte :

- Tasya Bhasa Sarvam Idam Vibhati.
- Chaitanyam Pramana Balena other Pramanams get strength, validity.
- Brahman is nondual and is of the nature of Anubava.
- Ever experienced consciousness, Nityo Upalabdhi Svarupa.
- Veda Does not reveal consciousness, nonduality also.
- It only negates duality Adyasta Dvaita Matra Nisheda.
- Superimposed, misconceived duality removal is job of Shastra.

- Shastra does not reveal Chaitanyam or nonduality.
- It simply negates duality.

b) Ataha Eva :

- Therefore because of that reason.

c) Sarva Pramana Avatara Vakshyati :

- Author is going to talk about it in Chapter 2.
- Bringing in any Pramana for revealing Brahman, discussed in introduction to Chapter 2.
- Brahman need not be revealed because it is ever evident Consciousness.
- Field of proving anything through knowledge is science of epistemology.
- Pramana = means of knowledge.
- We use instruments to know.

Epistemology :

- **Is field of Pramana Vyavastha :**
 - i. Operation of Pramana.
 - ii. Generation of knowledge.
 - iii. Proof for existence of various things.
- Jnana Vyavahara.
- We use the field to do Jnana Vyavahara and to prove so many things.
- Micro and macro field of Pramana Vyavastha.
- Existence of field presupposes a factor, a medium, consciousness principle.

- We can talk about Pramatra, Pramana, Prameya operation only in presence of medium called light but we don't think about light.
- All perceptual operations presupposes presence of light.
- For that light you are asking proof.
- Are you human being or clay doll in human form?
- Similarly all knowledge operations Pratyaksha, Anumana, Arthapatti, Shastra, is in the medium of consciousness.
- Only if there is consciousness, there is Pramata – individual, Pramanam – instrument, Prameyam – objects – world.
- Clip can be called Prameyam only in field of Consciousness.
- Consciousness is Brahman.
- All our operations presuppose consciousness.
- Oh Purva Pakshi! you say Brahmani Vishwasaha Nasti.
- **Pramanam Vyavasthaya Cha :**
Meditate on this.
- All Epistemological operations consisting of Pramata, Pramanam, Prameyam – Prama Utpattihi.
- Utbavaha Matra Ashrayatvat – are based on Chaitanya Medium.
- Anubava, here not experience but consciousness, not particular experience but that which is experienced all the time.

Keno Upanishad :

प्रतिबोधविदितं मतम्
अमृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं
विद्यया विन्दतेऽमृतम् ॥४॥

*Pratibodha-viditaṁ matam
amṛtatvaṁ hi vindate.
Ātmanā vindate vīryaṁ
vidyayā vindate'amṛtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- That Chaitanyam, Anubuti Svarupa called Anubavaha.
- In that Consciousness alone, everything is based.
- No Pramana is required to prove existence of Chaitanyam, because it is proved before starting of Pramanam.

Ataha Aha :

- Author makes following statement.

Verse 89 :

वाक्यैकगम्यं यद्वस्तु नान्यस्मात् तत्र विश्वसेत् ।
नाऽप्रमेये स्वतःसिद्धेऽविश्वासः कथमात्मनि ॥ ८९ ॥

*vākyaika-gamyam yad vastu nānyasmāt tatra viśvaset
nā 'prameye svatas-siddhe 'viśvāsaḥ katham ātmani*

With regard to that which can be known only through the [scriptural] text, one need not have faith in anything else [than the text]. How can a person be without faith in the Self, which is not an object of knowledge and which is self-established? [Verse 89]

- You can't talk of proof for Dharma – Adharma, Svarga – Naraka, Punarjanma, not available for Paurusheya Pramana.

- Their existence will be doubtful, if Veda does not talk about it.

a) Vakya Eva Gamyam :

- Offering will go to forefather – Veda alone proof.
- Veda proves existence.
- Science has not even proved Sukshma Shariram separate from Sthula Shariram and its travel after death.
- It continues to exist, known from Shastra.
- Brahman is ultimate truth revealed by Shastra, Satyasya Satyam.

b) Tatra :

- In such cases.

c) Na Vishvasaha :

- You can't have conviction, belief.

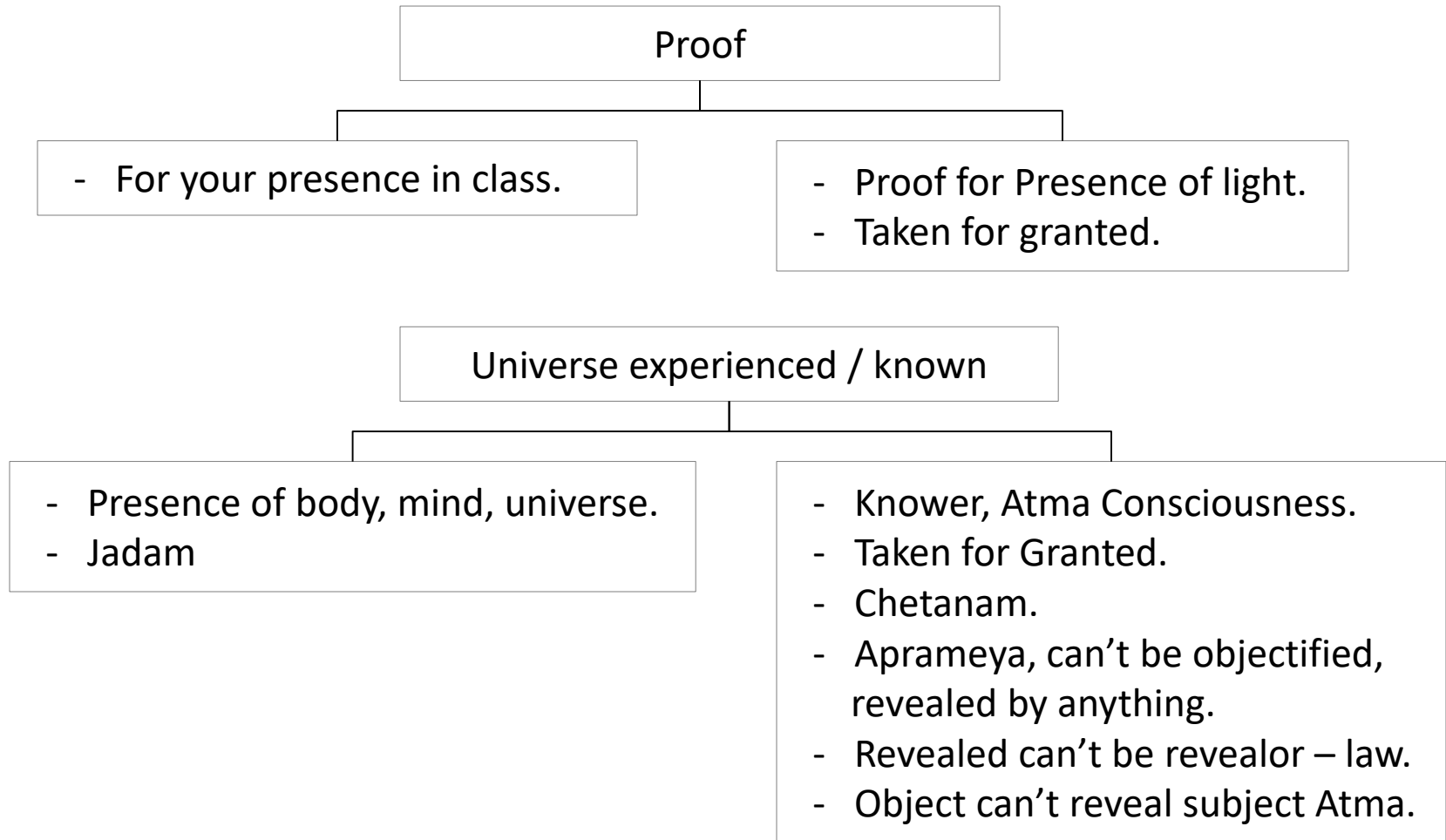
d) Anyasmat :

- Through any other means.
- We can't say same w.r.t. Atma or Brahman.
- Atma or Brahman is Svata Siddha Chaitanyam, self evident consciousness.

e) Atmani Na Vishvasa Katham Bavet? Avishvasaha Katham?

- How faithless in Atma?
- How human being be without faith w.r.t. Atma?

- Can't say, I don't believe in Atma.
- Svata Siddhe, Atmani Atma / Brahman is self proven.
- Jnana vyavahara are taking place only in medium of consciousness.
- I see you.



- w.r.t. that Atma, how can there be non-belief.
- Shastra talks of self evident Atma, which does not require any proof.

- Vedanta not meant to reveal existence of consciousness.
- It is meant to reveal nature of consciousness.
- We do not know if consciousness is part, property of body, nature not clear.
- Vedanta talks of only nature of consciousness.

Example :

- We use mirror to see black spot on face, not to prove existence of face.
- Face existence proved before using the mirror.
- Face not objectifiable for me. Therefore, nature I do not know.



- How can you doubt existence of consciousness principle?
- Avishvasa Katham Bavet?

Verse 90 – Introduction :

यदप्युक्तं "अन्तरेण विधिम्" इति, तदपि
अबुद्धिपूर्वकमिव नः प्रतिभाति । यस्मात्
कालान्तर-फलदायिषु कर्मसु एतद्धटते ।
आत्मलाभ-काले एव फलदायिनि त्वात्मज्ञाने
नैतत् समञ्जसम् इत्याह ।

*yad apy uktam "antareṇa vidhim" iti tad apy
abuddhi-pūrvakam iva naḥ pratibhāti. yasmāt
kālāntara-phala-dāyiṣu karmasv etad ghaṭate.
ātma-lābha-kāla eva phala-dāyini tv ātma-jñāne
naitat samañjasam ity āha*

Also, it was said (in verse 16) that "Without injunction..." This, too, appears to us to be due to wrong understanding, because it holds good in respect of actions which yield their fruits at a later time. But it is not true with regard to knowledge of the Self which yields its fruit at the time of its origination. So the following is said. [Introduction – Verse 90]

- Negation of Purva Pakshi in Verse 16.

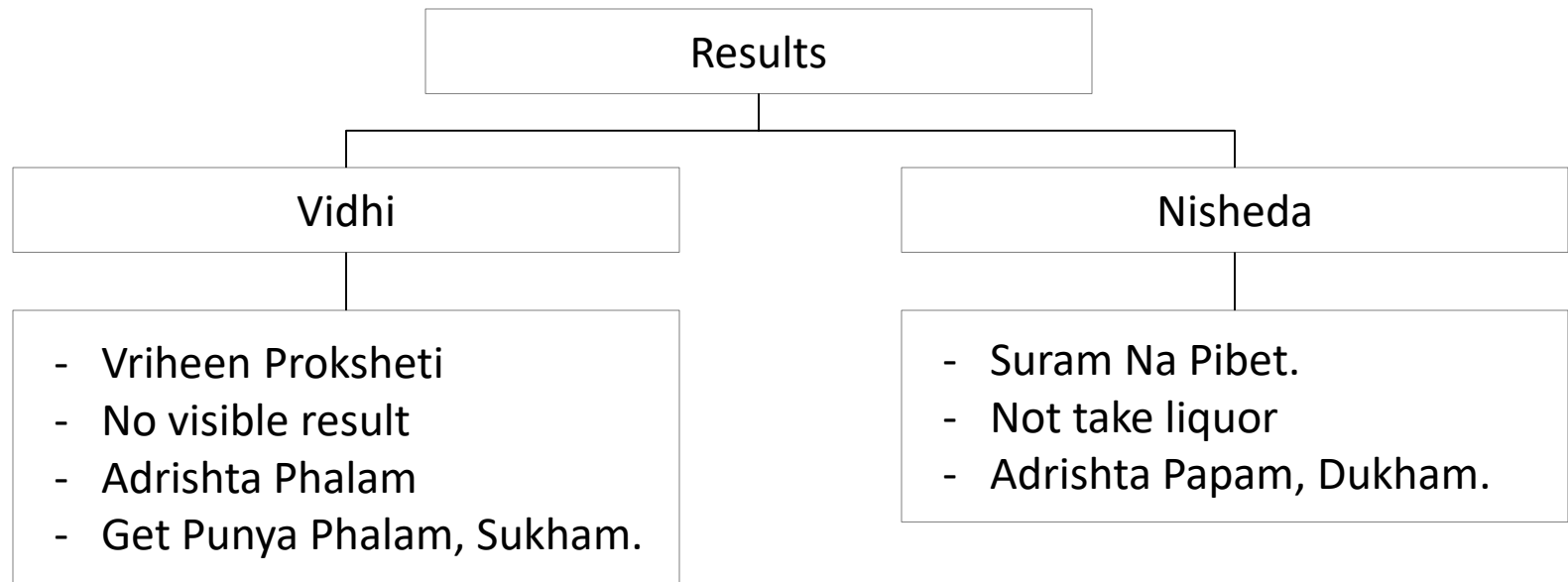
अन्तरेण विधिं मोहाद् यः कुर्यात् साम्परायिकम् ।
न तत्स्याद् उपकाराय भस्मनीव हुतं हविः ॥ १६ ॥

*antareṇa vidhiṃ mohād yaḥ kuryāt sāmparāyikam
na tat syād upakārāya bhasmaniva hutam haviḥ*

What is done through delusion, without [scriptural] injunction, for achieving an other-worldly result will not be conducive thereto, like oblation poured into ashes. [Verse 16]

New question :

- Result of Vedic pursuits, Karmas, are known by Vidhi, Nisheda.



- Punya, Papam known by Vidhi and Nisheda Vakyams of Vedas.

Purva Pakshi :

- Veda prescribes actions to do, not to do for positive and negative results.
- w.r.t. Atma Jnanam, no Vidhi possible.
- Refer Abyupethya Vadi discussions of Niyama, Prisanhaya.
- If we accept Vidhi, Karma comes.
- If Brahman Jnanam does not come under Vidhi, Nisheda Vakyam, no results possible.
- Nishphala Pravrti, Sheer waste of time and energy.

Example :

- Offering of apples in Homa Kunda, Nishphalam.
- Similarly Brahma Jnanam Nishphalam.
- Antarena Vidhi – in verse 16.

a) Tadapi Abuddhi Purvakam Eva :

- That statement also is thoughtless, nonsensical.

b) Naha Pratibhati :

- For us it appears so why?

c) Yasmat Kalantara Phala Dayishu Phalesu Etatu Ghatate :

- This Vidhi – Nisheda rule applies only w.r.t. Karma which gives Phalam later and we don't see any scientific connection between actions and results.
- Why follow values?
- I am suffering because of values, Ananda in next Janma is not a proof.
- Proof : Veda Vidhi Vakyam.

Rule Applicable :

- For positive and negative results based on Vedas.
- w.r.t. Brahman, don't require Vidhi, Nisheda to talk about its phalam.
- Even without Shastra Vakyam result known to us.
- Important argument.

- Result of any Jnana Vyapara is Drishta Phalam, known to us.
- What is Drishta Phalam?
When knowledge comes, Agyanam goes.
- When light is on, Darkness goes, no Vidhi-Nisheda.
- Drishta Phalam is known result.
- When darkness goes away, we don't hit against objects, don't hit – fall, injure...
- Any activity in darkness gives rise to varieties of problems.
- When light is on, darkness goes and also problems connected with darkness goes.
- Similarly, when Atma Jnanam comes, Atma Agyanam goes away and all activities based on Agyanam also goes away.
- Daily crying is a consequence of Aham Karta, Bokta, Pitha, Kutumbi, etc... all roles identified only w.r.t. body.
- All problems caused by Adhyasa, false notion, I am body, mind complex.
- I am Atma ever free not known.
- When this Jnanam comes, ignorance goes about my real nature and also Samsara goes which is Drishta phalam.
- Don't require Vidhi to experience the Drishta Phalam.

Veda Purva	Vedanta
- Deals with Karma and Karma Phalam.	- Deals with Jnanam and Jnana Phalam.

Revision :

- Verse 85 – 97 is refutation of 2nd Purva Pakshi – Verse 14 – 19, Abyupethya Karma Vadi.

Purva Pakshi :

- No Atma Jnanam in Vedas, even if it exists it is Angam of Karma.
- No Tatparyam, not Angi.
- Vidhi – Nisheda prescribes Karma in Vedas.

Sureshvaracharya :

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Prescribes Jnanam as end in itself.
- Jnanam has Tatparyam in Jnana Khanda.
- Lesser mantras.
- No Vidhi, Nisheda w.r.t. Jnanam, not subject to will of individual.
- If no will, no Vidhi possible, Jnanam is there, Jnanam not subject to Vidhi.
- If no Vidhi, Nishpala is Purva Pakshi contention in Verse 16.

Sureshvaracharya : Verse 90 Introduction

Jnana Vakyam	Karma Vakyam
<ul style="list-style-type: none"> - Not Artha Vada glorification. - Don't require Vidhi – Nisheda Assertive or Prohibitive statement for Jnana Phalam. - Jnana Phalam – Drishtam, directly experienced by everyone, everywhere, everyday. <p>Example :</p> <ul style="list-style-type: none"> - Who won yesterday world cup football? Croatia or France. - France - Jnanam removes Vishaya Agyanam, Drishtam. 	<ul style="list-style-type: none"> - Vidhi – Nisheda is there. - Therefore Punyam, positive result and Papa Negative results are there. - Jnana Phalam Adrishtam, later results.

Karmasu Etatu Ghatatva :

- Such rule is correct in case of Karma, Adrishta Phalam, not in case of Drishta Phalam of Jnanam.

d) Atma Labha Kale Eva Atma Jnana Phala Dayini, Utpattihi, Janma :

- Phalam of Jnanam is simultaneous with rise of Jnanam itself.

e) Na Etatu Sa Manjanam :

- Your rule is not applicable for knowing result.

Example :

- With light, darkness goes away instantaneously.
- With Jnanam switch on, person relaxed in life.
- Jiva, Jagat, Ishvara Universe is well lit up.
- In the light of Jnanam, he knows its all Mithya.

Verse 90 :

ज्ञानात्फले ह्यवाप्तेऽस्मिन् प्रत्यक्षे भवघातिनि ।
उपकाराय तन्नेति न न्याय्यं भाति नो वचः ॥ ९० ॥

*jñānāt phale hy avāpte 'smin pratyakṣe bhava- ghātini
upakārāya tan neti na nyāyyam bhāti no vacaḥ*

When the destruction of bondage, which is the fruit of knowledge, is directly perceived, the statement that it is not helpful does not seem to us to be reasonable. [Verse 90]

a) Jnanatu Asmin Kale :

- As a result of Jnanam, there is Pratyaksha Phalam, it is destroyer of cycles of Samsara.

Purva Pakshi : Question

- What is Guarantee Sukshma Shariram will merge into Ishvara and will not be reborn?
- In Videha Mukti, Sukshma Shariram will merge with Ishvara, only at the end of Prarabda.

Sureshvaracharya :

- With clear knowledge, you will not bother about Sukshma Shariram itself.
- Why are you obsessed with Sukshma Shariram?

Jnanam :

- I am not 3 Sharirams, I am Nitya Videha Atma.
- 3 Sharirams are Mithya.
- Atma has no connection with any Sukshma, Karana Shariram.
- Future Videha Mukti w.r.t. Ajnanis, ignorant people.
- Jnani : I am Nitya Atma Asmi.
- Sukshma Shariram is Deha Abhimana – drop Deha Abhimana, it will merge into Ishvara, don't ask.

Aparoksha Anubhuti :

- Ajnani Janya bokartham Prarabda Rakti Vai Srutihi...

b) Pratyaksha Avagathini :

- I am free is a fact, evident now at present.
- Your statement does not appear correct.

Introduction – Verse 91 :

यदपि जैमिनीयं वचनं उद्धाटयसि, तदपि तद्विवक्षाऽपरिज्ञानादेव उद्भाव्यते ।
किं कारणम् ? यतो न जैमिनेः अयमभिप्रायः, आम्नायः सर्व एव क्रियार्थ
इति । यदि ह्ययं अभिप्रायोऽभविष्यत् "अथातो ब्रह्मजिज्ञासा । जन्माद्यस्य
यतः ।" इत्येवमादि-ब्रह्मवस्तु-स्वरूपमात्र-याथात्म्य-प्रकाशनपरं गम्भीरन्याय-
सन्देहं सर्ववेदान्तार्थ-मीमांसनं श्रीमच्छरीरकं न असूत्रयिष्यत् । असूत्रयच्च ।
तस्मात् जैमिनेरेव अयमभिप्रायो, यथैव विधिवाक्यानां स्वार्थमात्रे प्रामाण्यं,
एवमैकात्म्य-वाक्यानां अपि, अनधिगत-वस्तुपरिच्छेद-साम्यादिति । अत
इदम् अभिधीयते ।

*yadapi jaiminiyaṃ vacanam udghāṭayasi tadapi tad-
vivakṣā 'parijñānād evodbhāvyate. kiṃ kāraṇam.
yato na jaiminer ayam abhiprāya āmnāyaḥ sarva eva
kriyārtha iti. yadi hy ayam abhiprāyo 'bhaviṣyat
"athāto brahma-jijñāsā. janmādy asya yataḥ" ity
evam ādi brahma-vastu-svarūpa-mātra-yāthātmya-
prakāśana-param gambhīra-nyāya-saṃdṛbhaṃ
sarva-vedāntārtha-mīmāṃsanam śrīmac-chārīrakam
nāsūtrayiṣyat. asūtrayac ca. tasmā jaiminer evāyam
abhiprāyo yathaiva vidhi-vākyaṇām svārtha-mātre
prāmāṇyam evam aikātmya-vākyaṇām apy
anadhigata-vastu-pariccheda-sāmyād iti. ata idam
abhidhiyate.*

As for the statement of Jaimini which you have referred to, that too has been quoted without knowing his intention. If you ask, "What is the reason for that?" the answer is that it is not the view of Jaimini that the entire Veda has its purport in action. If it were his view, [Badarayana] would not have composed the sacred Sariraka-sutra, beginning with "Then, therefore, the desire to know Brahman. That [Brahman] from which the origination, etc., [takes place]," which has its purport in bringing out the real nature of Brahman, which abounds in profound reasoning, and which is an inquiry into the meaning of the entire Vedanta. But [Badarayana] has written [that work]. So the view of Jaimini is this : just as the injunctive texts are authoritative in respect of what they convey, even so the texts which teach the oneness of the Self [are authoritative in their sphere], since there is parity between them in respect of revealing what is otherwise unknown. Hence the following is stated. [Introduction – Verse 91]

- 90th verse – 16th verse negated.
- 91th verse – 17th verse negated.

"आम्नायस्य क्रियार्थत्वाद् आनर्थक्यम्" इतोऽन्यथा ।
इति साटोपमाहोच्चैः वेदविजैमिनिः स्वयम् ॥ १७ ॥

*"āmnāyasya kriyārthatvād ānarthakyam" ito 'nyathā
iti sāṭopam āhoccair veda-vij jaiminiḥ svayam*

Jaimini himself who knows the Veda has in a flurry declared loudly that since the Veda has its purport in action, what is different from it is purportless. [Verse 17]

Jaimini Sutra – Purva Mimamsa Shastra :

- Jaimini is disciple of Vyasa.

Jaimini Purva Mimamsa Sutra :

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानां
तस्मादनित्यमुच्यते ॥ १।२।१॥

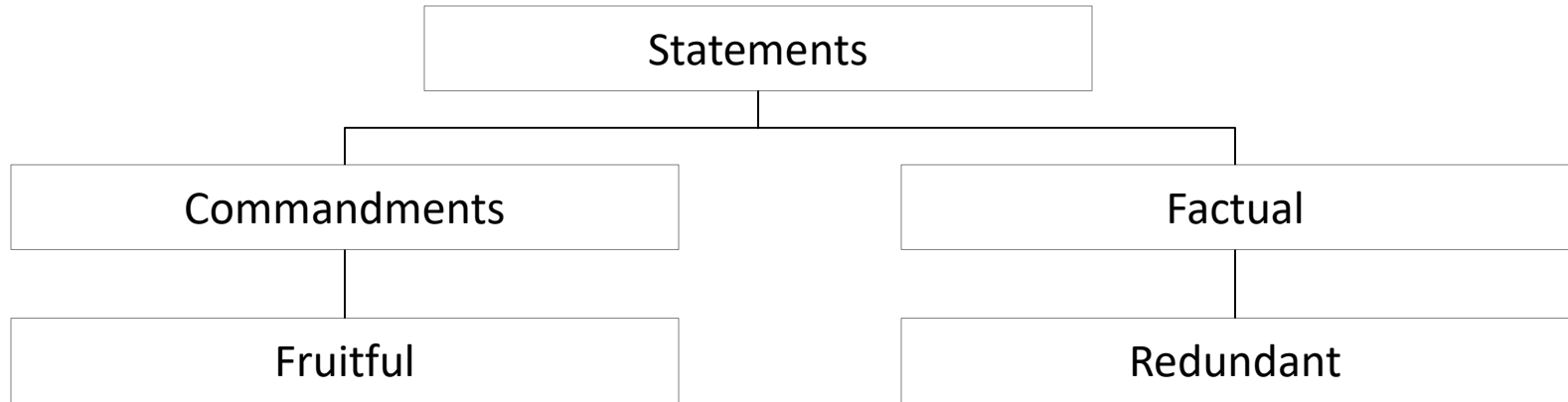
The Veda being for the sacrifice, the portion which is not for the sacrifice is useless therefore it can not be said to be eternal. [I – II – 1]

1st Line :

- Entire Veda dealing with only Kriya – Karma.
- Atardthanam, other statements, not dealing with commandment like factual statements are redundant.
- Only commandment statements are useful.

Example :

- Drink water – Quenches thirst.
- There is water in the bottle – redundant.
- Doing Japa of above useless, increases thirst.



Purva Pakshi :

- Tat Tvam Asi : Jivatma = Paramatma = Atadartham, Redundant.
- Use statement to meditate, will produce Adrishta Phalam, Moksha.
- Convert mahavakya into Japa, or upasana Karma, Punya produced, Moksha is Phalam.
- Jnanam no phalam.
- So : Inhale... He
- Ham : Exhale... I am.

a) Utgatayathi :

- You are declaring.
- Amnayasya analysed elaborately in Brahma Sutra – 1 – 1 – 4.

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [1 – 1 – 4]

b) Tad Vivaksha Aparijanat :

- Because of non-understanding of significance of Sutra interpreted by Jaimini.
- Vivaksha – intention not explicitly said, intended meaning.

Example :

- Walking on road, someone asks where are you going.

Intended meaning :

- Shall I give you a lift.

c) Sukshat Vivakshat Aparignaha :

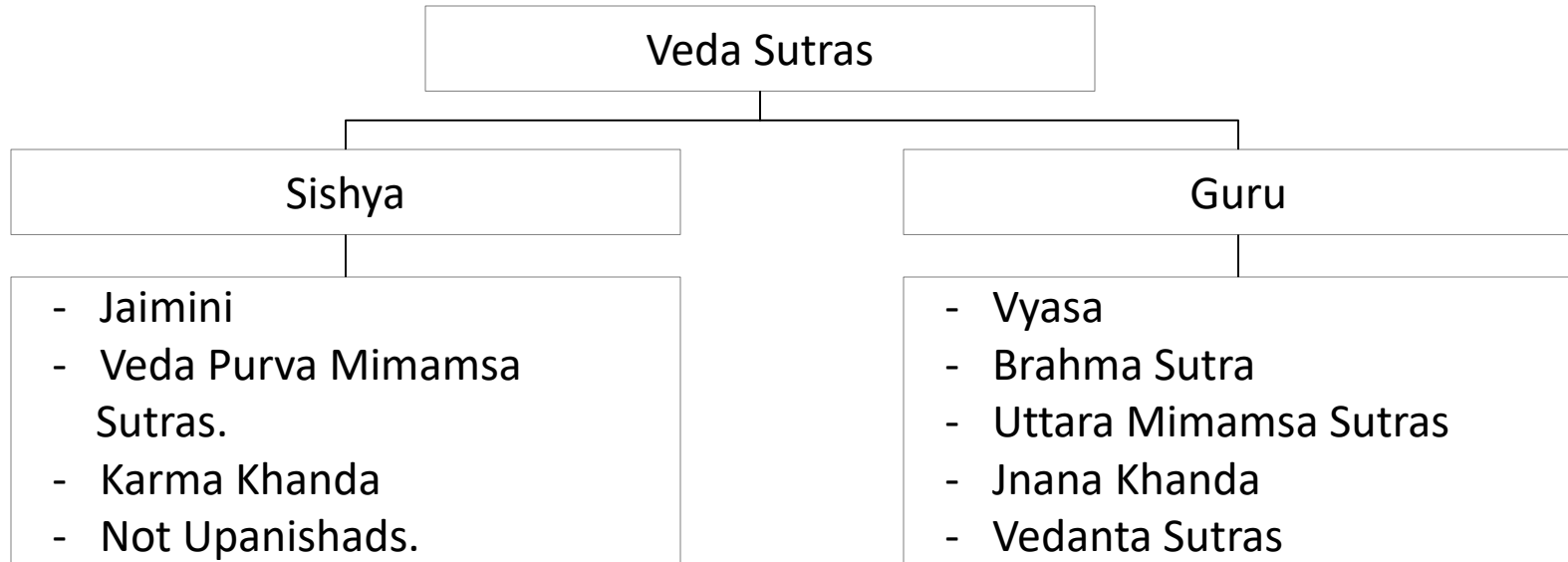
- Implicit idea not understood because of ignorance.
- Utbayate – raised by you.

d) Kim Karanam?

- Why I say so?

Mimamsa – Vedic Analysis :

- Indian constitution analysis – not Mimamsa.
- Purva Mam Mimsate.
- Karma khanda of Veda missed out by Purva Pakshi.
- Jaiminis guru is Vyasa.



- Take contextual meaning – Sankuchitartaha.

Example :

What is duration of day?	She works day and night
<ul style="list-style-type: none">- 24 Hours- Regular meaning- You are that, regular meaning- Jivatma is Paramatma.	<ul style="list-style-type: none">- Day – 18 Hrs.- Implied meaning- Tat Tvam Asi is implied meaning.- Refers to consciousness.

Purva Pakshi :

- Take Poorna Veda regular meaning.
- Refers to only Karma Khanda here.
- In Karma Khanda alone, rule of Punya Papa Karma applicable not in Jnana Khanda.
- Other statements in Karma Khanda redundant.
- Jnana Khanda not redundant.
- In writing Amnayasya, Jaiminis intention not whole Veda – Kriyatatvat – confines to only Veda Purva Bhaga.
- If Jaimini analyses whole Veda in his Sutras, Brahma Sutras would have been redundant.
- Jaimini will not enter territory of his Guru.

e) Amnayasya Sarvaha Eva Kriyaha Iti Abiprayaha :

- Not all Vedas.

f) Yadihi Abiprayaha Abavishayatu :

- If Jaiminis intention was to cover entire Veda, then Brahma Sutra will become meaningless.

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – I – 2]

g) Brahma Vastu Matra Yadatmayam :

- Fact of absolute reality as nature of Brahman.

h) Prakashana Param :

- Revealing that fact.
- **Clarity of Paramartika Brahman will make all Sadhanas redundant.**

Why?

Sadhanas	Brahma Jnanam
<ul style="list-style-type: none">- Meant for future Moksha.	<ul style="list-style-type: none">- Gives Moksha instantaneously, now when there is clear knowledge of Brahman.- Increasing Sadhanas is an insult to the teacher.- Doing Nidhidhyasanam for removing Viparita Bavana.- When Jnanam is attained.- Viparita Bavana is Mithya is the Jnanam.- Hearing not proper, leads to Viparita Bavana removal exercise.

i) Gambiram Nyayasa Samdrisham :

- Knowledge substantiated, clarified by Gambiram Nyaya (deep reasoning).

Brahma Sutra :

- Chapter 1 – Sruti Pradhanam.
 - Chapter 2 – Yukti Pradhanam.
 - Sam + Dribu Dhatu.
 - Dribatu – To reinforce.
- **Only clear understanding compels process of liberation.**
 - **I was free, am free, ever will be free is Sara of Vedanta.**

k) Artha Mimamsanam :

- Why Brahman called Sharirakam Bavet?
- Brahman resides in Shariram as Sakshi Chaitanyam.

Mundak Upanishad :

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्यात्मा प्रतिष्ठितः ॥
मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद् विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद् विभाति ॥ ७ ॥

Yah sarvajnah sarvavid yasyaisa mahima bhuvi I
divye brahma-pure hyesa vyomny-atma pratisthitah I
mano-mayah prana-sarira-neta pratisthito-'nne hrdayam sannidhaya I
tad vijnanena pari-pasyanti dhira ananda-rupam-amrtam yad vibhati II 7 II

He is “all-wise” and “all-knowing” and His, is verily, this glory manifest in the world. In the sky of heart, - the luminous city of Brahman – He is established, clothed in mind and guiding life and body. With His seat in the heart. He lives in the whole body of man. In the perfect knowledge of Him, the wise realize the state of blissful Immortality. [II – II – 7]

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- Since Brahman is residing in the body it is called Shariram.
- Sreemat – Holy, sacred Brahman Sharirakam.
- Jaimini would not have written Brahma Sutra if Jaimini had covered full Vedas.
- In Karma Khandam, all Vakyam meant for Karma.
- Recast rules properly.
- In Karma Khanda, commandment statements alone are fruitful, factual statements redundant.
- In Jnana Khanda, commandment statements are not there, only factual statements are there.
- In Jnana Khanda, factual statements themselves fruitful, only understanding required to get Moksha, nothing to do.

Revision :

- 2nd Purva Pakshi – refutation between 91 – 97.
- Purva pakshi's vision given in verse 14 – 19.
- Anapupethya Karma Vadi, does not accept Atma Jnanam.

Verse 91 – Technical Verse

अधिचोदनं य आम्नायः तस्यैव स्यात् क्रियार्थता ।
तत्त्वमस्यादि-वाक्यानां ब्रूत कर्मार्थता कथम् ॥ ९१ ॥

*adhicodanam ya āmnāyas tasyaiva syāt kriyārthatā
tat-tvam-asy-ādi-vākyaṇām brūta karmārthatā katham*

That scriptural text alone which is subsidiary to an injunction has its purport in action. Tell me : how can statements such as “That thou art” have their purport in action? [Verse 91]

Jaimini Sutra :

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानां
तस्मादनित्यमुच्यते ॥ १।२।१॥

The Veda being for the sacrifice, the portion which is not for the sacrifice is useless therefore it can not be said to be eternal. [I – II – 1]

- Veda dealing with only Karma as main theme.
- No importance for Atma Jnanam in Veda.
- Knowledge no use, utilised in Karma, becomes Angam of Karma.
- Karma gives one Purushartha.
- Siddha Bodhaka Vakyams – revealing fact.. Produce knowledge in the mind.

Purva Pakshi :

- Siddha Bodhaka Vakyams by themselves useless, must be linked to Karya Bodhaka Vakyam which prescribe one activity or other.
- Get Moksha only by Karma.

Sureshvaracharya :

- Jaimini sutras only on Karma Khanda not Veda Mimamsa only Purva Mimamsa.
- Analysis confines only to Karma Khanda of Veda.
- In Karma Khanda – rule accepted, Siddha Bodhaka Vakyams useless.

Example :

- Description of Heaven – is Siddha Bodhaka Vakyam, not useful.
- Jyotishtoma – Svarga Yajeta is vidhi Vakyam.
- Knowledge should inspire you to do Jyotishtoma Yaga and then wait for death to go to heaven.

Exception :

- When knowledge itself produces result.

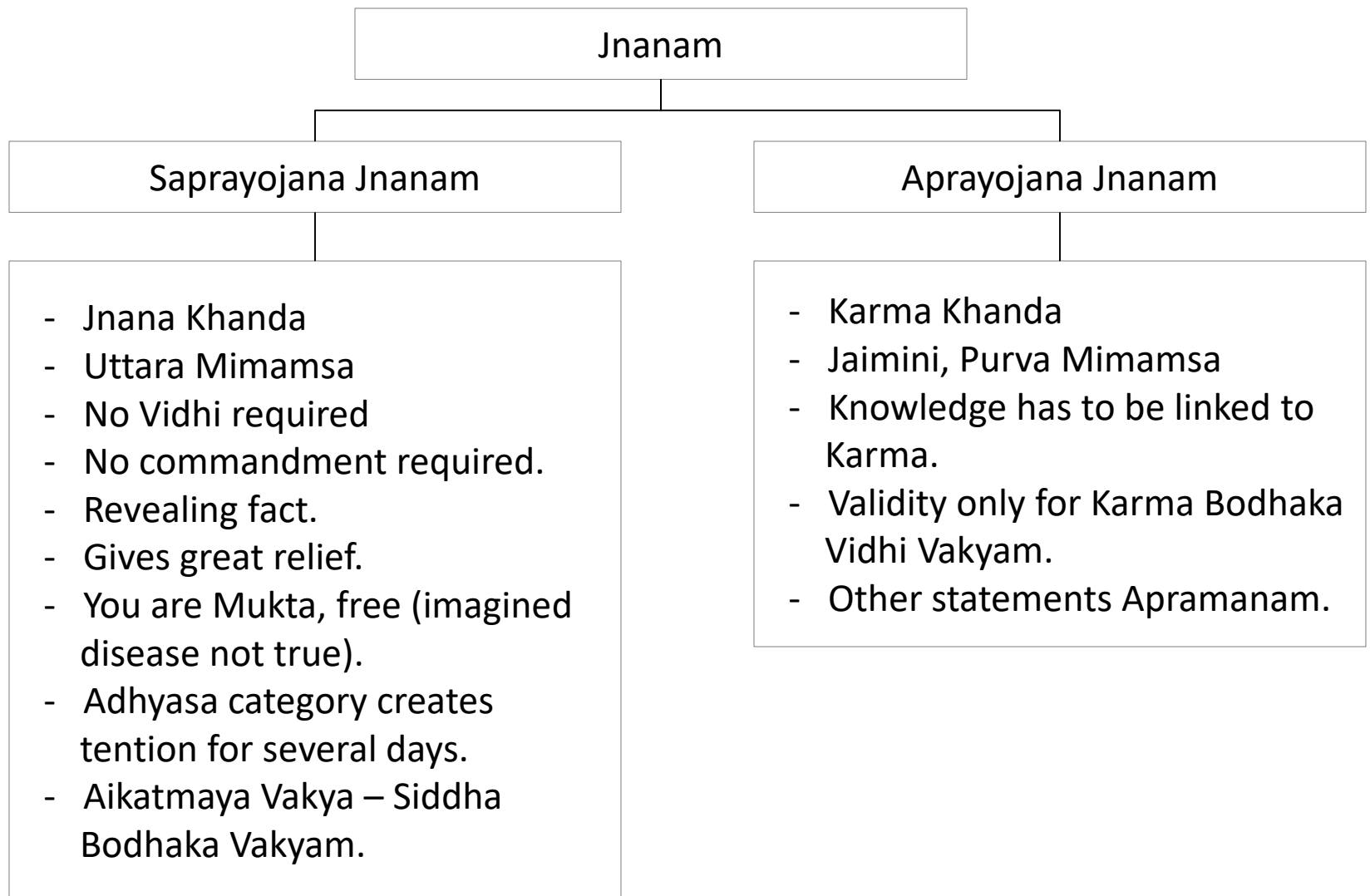
Example :

i) Rajju Sarpaha :

- Knowledge of rope eliminates misconception of Snake.
- When snake misconception gone, fear gone, running stops, Palpitation stops, these are benefits of Jnanam.

ii) Medical test reports :

- Knowledge itself gives benefit.
- Facial expression of doctor gives knowledge, patient didn't do, knowledge gives Prauyojanam without action.



- **There is only one Atma as reality.**

- Jivatma – Paramatma – Ekatvam
- Jivatma – Jivatma - Ekatvam

} Everything else Mithya

- This knowledge generating statements called Aikatmya Vakyam, have validity in their own meaning because Anadigata (unknown) Vastu (fact) Paricheda (Reveals) Samyat (Being same).
- Jnana Khanda reveals fact unknown – Anadigata.

Karma Khanda	Jnana Khanda
- Unknown rituals and Phalam taught.	- Unknown Atma and Phalam taught.

- Both dealing with Apoorva Vishaya, unknown fact.
- Revealing new, hence valid Pramanam, fruitful knowledge also.
- Svarga unknown fact, Karma required.
- **Jnana Khanda :**
Knowledge produces result, Karma not required.
- Purva Pakshi can't extend his rule to Jnana Khanda.

Verse 91 :

- All problems because of misunderstanding of word.
- **“Amanayasya” – Jaimini Sutra :**

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्शानां
तस्मादनित्यमुच्यते ॥ १।२।१॥

The Veda being for the sacrifice, the portion which is not for the sacrifice is useless therefore it can not be said to be eternal. [I – II – 1]

- Veda for Karma only.
- Veda used in general terms Interpret properly.

a) Adi – Chodanam :

- Veda deals with.
- Vidhi Bhaga – Karma Khanda only.
- Jaimini takes Karma Khanda, Guru takes Jnana Khanda, have territorial division.
- In Jnana Khanda – no new Karma taught.

Jnana Khanda Starts :

Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]

- Freedom not by Karma, children, money, only by Tyaga...

• Jnana Khanda reveals a fact that I am Nitya Akarta.

- How can Akartru Atma Jnanam be connected to Karma?
- For Tat Tvam Asi Vakyam Katham Karma Arthaha?
- Argument acceptable.

Verse 92 – Introduction :

अपि च । ऐकात्म्य-पक्ष इव अदृष्टार्थ-कर्मसु
भवत्पक्षेऽपि प्रवृत्तिः दुर्लक्ष्या । यतः ।

*api ca. aikātmya-pakṣa ivādr̥ṣṭārtha-karmasu
bhavat-pakṣe 'pi pravṛttir durlakṣyā. yataḥ*

Moreover, as in the case of the doctrine of the oneness of the Self, even based on your theory, pursuit of actions, which produce unseen result, is impossible for the following reason. [Introduction – Verse 92]

- Verse 18 – negation of Purva Pakshi.

मन्त्रवर्णाच्च ।

"कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः" ।
इति मन्त्रोऽपि निश्शेषं कर्मण्यायुरवासृजत् ॥ १८ ॥

mantra-varṇāc ca

*"kurvann eveha karmāṇi jijīviṣec chatam samāḥ"
iti mantro 'pi niśśeṣam karmāṇy āyur avāsr̥jat*

Because of the statement of the Vedic hymn also [it holds good]. [Introduction – Verse 18]
The Vedic hymn, "By doing rituals, indeed, should one wish to live here for a hundred year," enjoys life-long performance of rituals. [Verse 18]

- Do Vidhi throughout life, Sanyasa not teaching of Veda.

Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisecc-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Live 100 years, do Karma, Sanyasa prescribed only for handicapped people, deficient people.

Negation :

- Verse 92 – 96 – 5 verses.

Gist of Answer :

Sureshvaracharya :

- What is your expectation out of Yaga?
- Lokas : Buar, Suar,... Brahma Loka.
- I am body, old... which I you refer to?
- Body – cremated, can't escape.
- How as body you can go to Svarga?

Purva Pakshi :

- I am Deha Vyatirikta Atma, I am self, different from body.

Sureshvaracharya :

- Who is doing Karma?

Purva Pakshi :

- I Deha vyatirikta Atma will leave body, go to Svarga, enjoy Svarga Phalam, become Karta, bokta later.

- I am Karta Atma doing ritual, will become Dehavyatirikta.
- If Atma is different from body, what is Nature of Atma?
- Brahmana, male – belongs to body.

Purva Pakshi :

- Atma is Nitya, Sarvagataha.
- Eternally, all pervading like space.

Sureshvaracharya :

- Can that Atma be Karta, can't be doer, just as space can't be doer.
- That Atma can't be Brahmana, Grihasta.
- Atma has no Kartrutvam and Varna, Ashrama.
- How can such Atma have Karma Phala Sangha, Bokta of Sukham, Dukham?
- Atma has no Kartrutvam and No Karma Adhikaritam, no Boktrutvam.
- Veda can't prescribe Karma for you because you are already Akarta, Anadhikari, Abokta.
- Till now Sureshvaracharya had said Jnana Khanda does not prescribe Karma (Defensive).
- Here he says Karma Khanda also does not prescribe Karma (becomes offensive).
- You are Akarta, incapable of doing Karma.
- Entire Vedas teach, you are Akarta, Anadhikari, Abokta, Atma.

- Jnanam alone is teaching of entire Vedas, not Karma.

Purva Pakshi :

- What about Vidhi Vakyams in Vedas?
- Jyotishtoma Svarga Kama Yajeta.
- Kurvanneha Karmani.
- Ahar Aharaha Sandhya Upasita.

Sureshvaracharya :

- Know how to interpret Veda, Veda knows you are Akarta Atma.
- Veda can't do mistake.
- Veda wants to teach you are Akarta but you have strong Deha Abhimana, have strong notion that you are Karta, Bokta.
- Every human being has notion "I am Karta, Bokta".
- Veda never looks upon you as human Karta, Bokta but as divine being Akarta Abokta Atma.
- People not ready to listen, Veda can become enemy no. 1.
- **Veda joins ignorant Jiva to create confidence.**
- Veda temporarily accepts Kartrutvam and Boktrutvam and these statements are called Anuvada Vakyani.
- Accept peoples notion temporarily, not teaching of Veda.

- Anuvada Vakyams not Pramana Vakyams.
- **Veda hopes one day you will read : Mundak Upanishad**

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sami) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Get tired of Karma and come to Vedanta with open Mind.
- You have gone through unnecessary pains.
- **You are Atma : Gita**

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Anuvada Vakyams given temporarily to create trust in Veda.
- Shankaras casual clarification in Bashyam of Kuruvanneha... elaborated by Sureshvaracharya.... in 5 verses.
- As long as you look upon yourself as “Nara” – Human being, you are Karta.
- It is because of Deha Abhimana, you are Karta, Bokta.
- Human being qualification = Body, Atma not body.
- To discover truth Karma irrelevant.
- Jnanam liberates you.

a) Bavat Pakshe Api Pravirthi Durlakshya :

- w.r.t. Purva Pakshi – Philosophy also, can’t do Karma.

b) Aikatmya Pakshe Eva Pravirti Dur Lakshya :

- In Vedanta also not possible to do Karma.
- “Paramartika Atma” you are.
- In both systems Karma Khanda and Jnana Khanda, Atma is Akarta, Abokta, Anadhikari.
- Karma meant for ignorant Ajnanis who have Deha Abhimana.
- Come out of ignorance is Aim of Vedanta.
- Veda does not want to perpetuate ignorant class who are doing Veidika and Laukika Karmas.
- This is essence of 5 Verses.

Revision :

- Anapupethya Karma Vadi.
- 2nd Purva Pakshi : Verse 14 – 19 – Atma Jnanam does not exist in vedas.
- Negated : Verse 85 – 97 – Karma alone gives Moksha.

Verse 92 to 96 :

- Verse 18 negated (5 verses).

Purva Pakshi :

Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Veda presents Karma as compulsory Sadhana, no choice at all.

Gita :

यज्ञदानतपःकर्म
न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव
पावनानि मनीषिणाम् ॥ १८-५ ॥

**yajñadānatapaḥkarma
na tyājyaṃ kāryamēva tat |
yajñō dānaṃ tapaścaiva
pāvanāni manīṣiṇām || 18-5 ||**

Acts of sacrifice, charity and austerity should not be abandoned, but should be performed; worship, charity, and also austerity, are the purifiers of even the 'wise'. [Chapter 18 – Verse 5]

- Veidika Karma is compulsory, primary teaching of Veda, live 100 years – perform Karma, Karma not only till Sanyasa Ashrama, Karma compulsory, universal.
- Shankara answers briefly in his Bashyam of Isavasya Upanishad – Verse 2.
- Elaborated in 5 verses here.
- How to understand Bashyam?

Nature of Atma according to Purva Mimamsa :

I) Atma is Akarta, Abokta, Anadhikari, Varna – Ashrama Rahitaha, Asanga.

Corollary :

- Atma can't be associated with Karma.

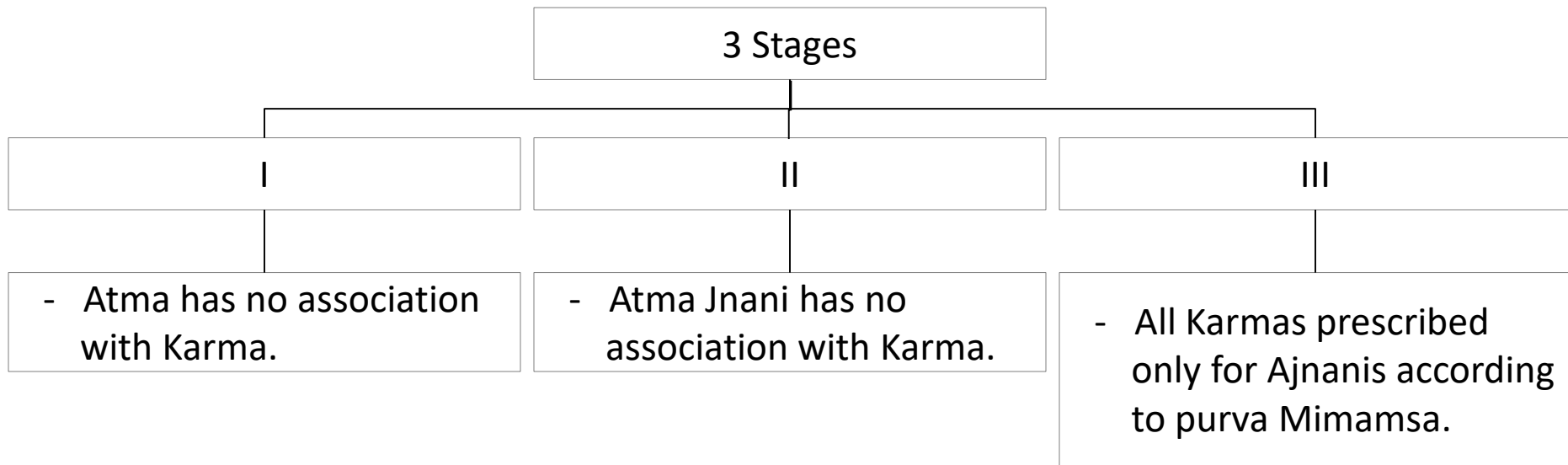
II) Atma Jnani claims I am Atma :

Corollary :

- Atma Jnani as Atma is Akarta, Abokta, Varna – Ashrama Rahita.
- Therefore Atma Jnani can't be associated with Karma.
- Karmas can have association only with Ajnanis.

III) Because Association only with Ajnanis, Karma can be associated only with Ajnanis.

- Therefore all Karmas prescribed only for Ajnanis.



Verse 92 :

स्वर्गं यियासुर्जुहुयात् अग्निहोत्रं यथाविधि ।
देहाद्-व्युत्थापितस्यैवं कर्तृत्वं जैमिनेः कथम् ॥ ९२ ॥

*svargam yiyāsur juhuyād agnihotram yathā-vidhi
dehād vyutthāpitasyaivam kartṛtvam jaimineḥ katham*

Since it is said on Jaimini's theory that one who is desirous of heaven should perform Agnihotra according to the rules, how is agency possible [for the Self] which transcends body, etc.? [Verse 92]

a) Svargam Yiyasur Jihiyat Agnihotram :

- Veda prescribes Agnihotram to one who wants to go to Svarga.
- If Veidika Karma is accepted by Purva Mimamsa, he should accept, he is different from Shariram.

- If he wants to go to Svarga after Death, he must accept he is soul, Atma, different from body.
- If he is body, he can't go to Svarga.
- Purva Mimamsa accepts Deha Vyatirikta Atma.

b) Evam :

- Through this Sruti Vyakyam, Dehat Vittapitaha.
- This Jiva has been separated, extracted from all 3 sharirams intellectually.
- Jivatma is different from 3 Sharirams and is Nityaha, Savagataha, eternal, all pervading, Akasha Vatu.

c) Katham Kartrutvam Bavet?

- How can that Jivatma have Kartrutvam?
- Just as space can't do any Karma, Atma can't do any Karma.

Gita :

- Atma is Akarta, Abokta – as per Vedanta Darshanam.
- Here according to Purva Mimamsa Darshanam itself Sureshvaracharya proves this significant point.
- How can there be Kartrutvam for Jaimini who is Atma Jnani.
- Atma Jnani Acharya writing Purva Mimamsa Sutra.
- Jaimini does not have Kartrutvam, knows I am Akarta Atma.
- Stage I and II in Verse 92.

Verse 93 – Introduction :

न च प्रत्याख्यात-अशेषशरीरादि-कर्मसाधन-
स्वभावस्य आत्ममात्रस्य कर्मस्वधिकारः । यस्मात् ।

*na ca pratyākhyātāśeṣa-śarīrādi-karma-sādhana-
svabhāvasyātma-mātrasya karmaṣv adhikāraḥ. yasmāt.*

Also, one who remains merely as the Self free from all instruments of action such as the body is not eligible to perform actions. For: [Introduction – Verse 93]

- **Atma does not have Varna Ashrama Dharma, it is Varna-Ashrama Ateeta.**
- According to Purva Mimamsa, Atma is Nitya Sarvagata Atma, can't have Varna-Ashrama.
- All Veidika Ashramas based on Varna-Ashrama Designation.

Example :

- Inter religious marriage, rituals confusions, Manu didn't for see problems.
- Atma – Sarva religion Ateeta.
- Karma Adhikara not there, Atma can't perform Karma.
- Previously in verse 92, Sureshvaracharya said no Kartrutvam, no Karma.
- Here in 93 – No Varna Ashrama.
- Hence Atma Jnani does not have Karma.
- Jnani claims – I am Varna, Ashrama Ateeta.

Nirvana Dashakam – by Shankara

न वर्णा न वर्णाश्रमाचारधर्मा
न मे धारणाध्यानयोगादयोपि
अनात्माश्रयाहंममाध्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥२॥

Na varna na varnasramachara dharma
Na me dharana dhyana yogadhayopi |
Anathmasrayo aham mamadhya sahanath
Thadekovasishta Shiva kevaloham || 2 ||

The castes are not for me, nor the observances and duties attached to the castes and the stages of life. Even the steadying of the mind, concentration, self-communion and other courses are not for me. For the mistaken senses of I and MINE which rested on the Non-Self have been abandoned. That One, the Residue, the Auspicious, the Alone, am I. [2]

- Therefore what Karma can I do? In this text Vedanta Darshanam.
- Here Purva Mimasa Darshanam.

a) Na Cha Karmasu Adhikara :

- Your Atma has no eligibility to perform any Veidika Karma.
- Pure Atma has no association with 3 Sharirams.

Gita :

यथा सर्वगतं सौक्ष्म्याद्
आकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे
तथात्मा नोपलिप्यते ॥ १३-३३ ॥

yathā sarvagataṁ saukṣmyād
ākāśaṁ nōpalipyatē |
sarvatrāvasthitō dēhē
tathātmā nōpalipyatē || 13-33 ||

As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted. [Chapter 13 – Verse 33]

b) Atma is Pratyakhyata Asesha Shariradini :

- Atma is free from all Karma Sadhanas – instruments of Karma.
- Jnana Indriya / Karma Indriya / Prana / Antahkaranam belong to Sukshma Shariram.
- If Atma has no instruments of action, how can Atma do Karma, Achamaniyam, no hands, Apani Padam, Achintyam.
- Atma by nature free from instruments of action.
- Varna – Ashrama is Karma Sadhanam, ingredient required for Karma.

c) Atma Karmasu Na Adhikaraha :

- Atma not eligible for Karma. Therefore Atma Jnani also not eligible for Karma.

Verse 93 :

सर्वप्रमाणासंभाव्यो ह्यहंवृत्त्येकसाधनः ।
युष्मदर्थमनादित्सुः जैमिनिः प्रेर्यते कथम् ॥ ९३ ॥

*sarva-pramāṇāsambhāvyo hy ahaṁvṛttyaika-sādhanaḥ
yuṣmad artham anāditsur jaiminiḥ preryate katham*

How can the Self of Jaimini which cannot be known through any pramana, but which is known only through the ego, and which has no relation with the not-self, be impelled [to action by any injunction]? [Verse 93]

- How can Jaimini Atma Jnani be compelled to do any action by Vedas – persuaded, instructed, commanded.

- Why Jnani can't be commanded?
- Because he claims I am Nitya Mukta Atma.

a) Nature of Atma, Sarva Pramana Asambavayaha, Agocharaha :

- Jaimini is Atma, who is inaccessible to all Pramanas.
- Shastra can't address Jaimini.
- Jaimini is Atma.
- Atma beyond all Pramanams.

Taittiriya Upanishad :

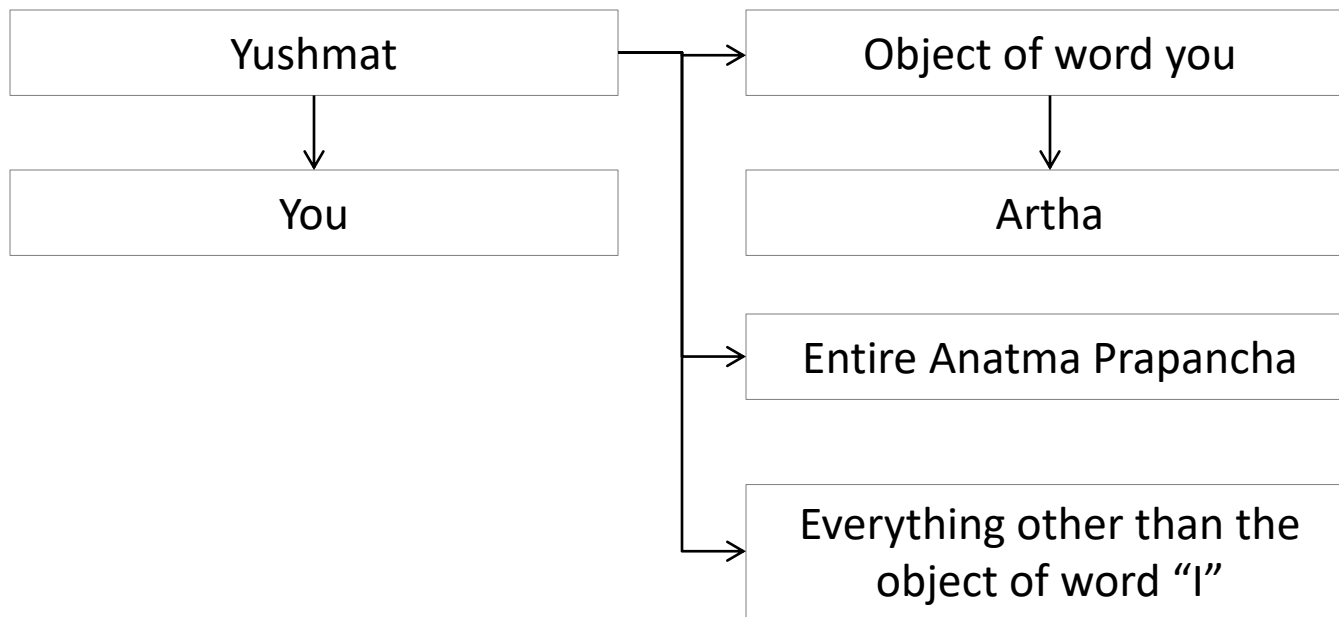
त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

b) Yushmathartam :

- Incapable of association with Anatma Shariram.



Yushmat Artha	Asmad Artha
<ul style="list-style-type: none"> - Object of word “You”. - Drishyam - Anatma 	<ul style="list-style-type: none"> - Object of word “I”. - Drk - Atma

- Brahma Sutra – Shankara explains in introduction, Yushmat, Asmat Gocharayo... Vishaya.
- Atma does not have relationships with Sharira Trayam, it is Sharira Traya Vilakshanam,
- Sarva Pramana Agochara Atma is Jaimini.
- If Atma is never available for any Pramanam, how does Veda teach that Atma.

c) Aham Vritti Eka Sadhana :

- **Aham can be reached only indirectly through mind called Ahamkara.**
- Atma not directly visible.
- Indirectly available through Tvam Padartha, Ahamkara, Lakshyartha.
- Such Atma can never be associated with Karma.
- Eh Jaimini, tell me “How can Veda prescribe Karma for a Jnani.
- Karma prescription rules, instruction can only be for fools Ajnanis.
- How can Jaimini act?

Verse 94 – Introduction :

प्रवृत्ति-कारणाभावाच्च । यस्मात् ।

pravṛtti-kāraṇābhāvāc ca. yasmāt

Also there is no cause for action for the following reason. [Introduction – Verse 94]

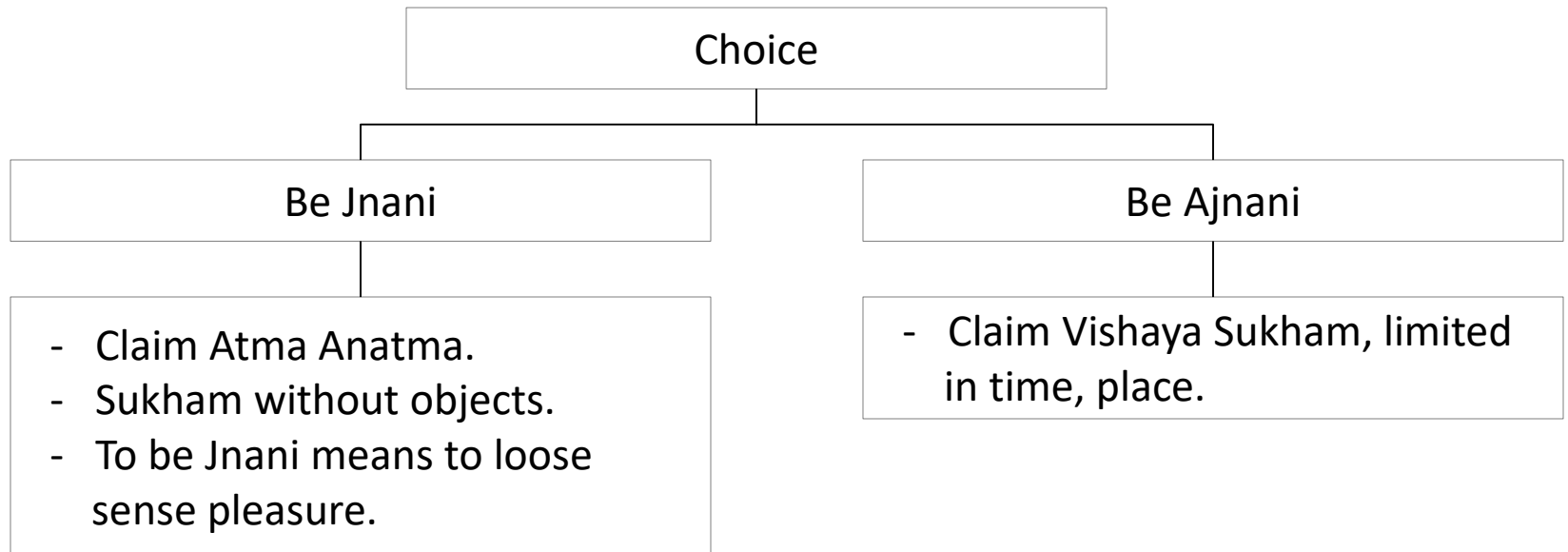
- Same teaching, different route.

Verse 92	Verse 93	Verse 94
Kartrutva Rahitaha	Varna Ashrama Rahitaha	Boktrutva Rahitaha

Teaching :

- Atma or Atma Jnani can't be associated with Karma.
- All Karmas are for Ajnanis. How?
- Why people perform Karma – cook?
- To have Karma Phala Bogartham – Eating, Sukha Bhogartham.
- Can Atma be associated with Sukha bhoga? Vishaya Sambandha?
- Atma – like space, all pervading Asanga, can't have association with any object in creation, because it will become limited in Time, place, object – will loose its infinite nature.
- Therefore Atma is Sukha Bhoga Rahitaha.

- **Atma can never be associated with any sense pleasures.**
- Association requires Sangha.
- **All sense pleasures belong to Antahkaranam, Mind, Ahamkara.**
- Therefore Jnani can never hope for sense pleasure.



- Therefore Atma and Atma Jnani can't have Boktrutvam or sense pleasures.
- Why should he perform Karma?
- All Karmas meant for sense pleasures.
- Pravarthi Karana Abava Cha, Sarva Kaman Prajahati.
- Motivation for Karma is not there for Jnani.

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān |
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē || 3-17 ||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- Bhoktrutva Abavat, Jnani can't have motivation for Karma Yasmat – why?

Verse 94 :

सुखदुःखादिभिर्योग आत्मनो नाहमेष्यते* ।
पराकृत्वात् प्रत्यगात्मत्वात् जैमिनिः प्रेर्यते कथम् ॥९४ ॥

*sukha-duḥkhādibhir yoga ātmano nāhamekṣyate
parāktvāt pratyag-ātmadvā jaiminiḥ preryate katham*

The Self has no relation with pleasure, pain etc. (but such a relation is desired only with the internal organ) because (pleasure, pain, etc., which are known) are external, whereas the Self is inward. How, then, can the Self of Jaimini be impelled to perform action? [Verse 94]

a) Sukha Dukhe Cha, Atmanaha Bhogan Na Ahama Ikshata :

- No connection, relationship, contact for Atma possible.

b) Sukha Dukha bihi Yogaha :

- With pleasure and pain created by sense objects.
- Atma is Asanga, can't have relationship with anything.
- Sense pleasures, have connection with mind alone!
- Why Paratvat?
- Because sense pleasures are Anatma attributes, attributes of Anatma mind alone.
- Anatma attribute and Anatma substance have relationship.
- Perceived attributes belong to perceived object not perceiver subject.
- Known attributes belong to known mind, Anatma not perceiver Atma.
- Paratvat means Drishyatvat.

- Belongs to Drishyam Anatma mind, not to drk subject.

Tattva Bodha :

- Atma can't have property.

Example :

- Orange colour belongs to cloth not to me the subject.
- Donkeyness belongs to donkey not me.
- Pratyagatmatvat – since Atma is perceiver.

c) Katham Jaimini Preryate?

- How can Atma which does not have Boktrutvam be persuaded to do Karma.
- Atma and Atma Jnani can't have Boktrutvam.

Verse 94 – Introduction :

- No sense pleasures, no motivation for Jnani.

Question :

- I may not have motivation.
- I may do Karma for sense pleasures of my mind,.
- Doing Karma for my mind.

Example :

- Parents working for fulfilling desire of Children.

Sureshvaracharya :

- Atma can claim something as mine if it has connection with anything.

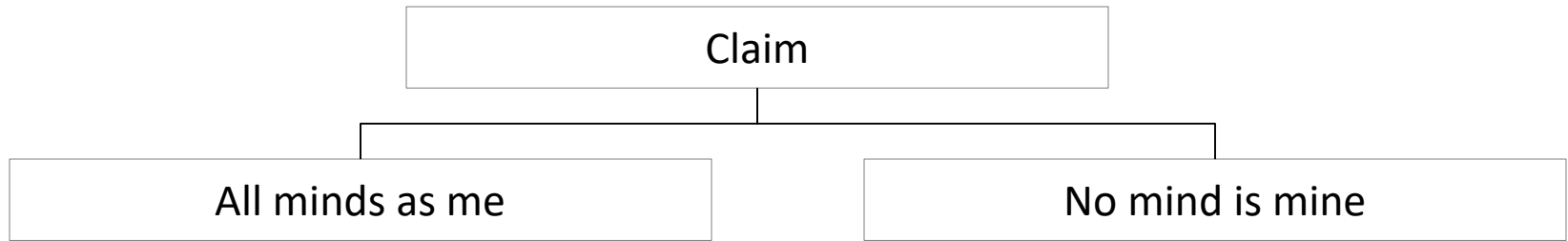
Brihadaranyaka Upanishad :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,
दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं
प्रतियोन्याद्रवति स्वप्नायैव; स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति;
असङ्गो ह्ययं पुरुष इति; एवमेवैतद्याज्ञवल्क्य,
सोऽहं भगवते सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā eṣa etasminsamprasāde ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca, punaḥ pratinīyāyaṃ
pratīyonyādravati svapnāyaiva; sa yattatra
kiñcitpaśyatyananvāgatastena bhavati;
asaṅgo hyayaṃ puruṣa iti; evamevaitadyājñavalkya,
so'haṃ bhagavate sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [IV – III – 15]

- Atma has no relationship with any Anatma.
- Atma can never say my mind.
- All minds in Atma, which mind you will claim as my mind.
- **I am consciousness in which all minds come and go.**



- Atma can't work for pleasure of any particular mind.
- Atma Jnani claims, I am Atma everywhere, not connected to any particular mind.
- If I am working for particular mind, I am Ajnani.

Revision :

2nd Purva Pakshi Views :

- Verses 14 – 19 – Anapyupetha Karma Vadi.

Refutation :

- Verses 85 – 97.
- Does not accept Atma Jnanam in Vedas, claims Karma can give liberation,.
- Verse 18 – Refuted in Verse 92 – 96.
- Karma can never be central teaching of Veda, in both Jnana Khanda and Karma Khanda.

Purva Pakshi Quotes :

Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

Sureshvaracharya :

- Significant reply.

I) Karma can't be associated with Atma according to Purva Mimamsa Shastra.

- **3 Reasons :**

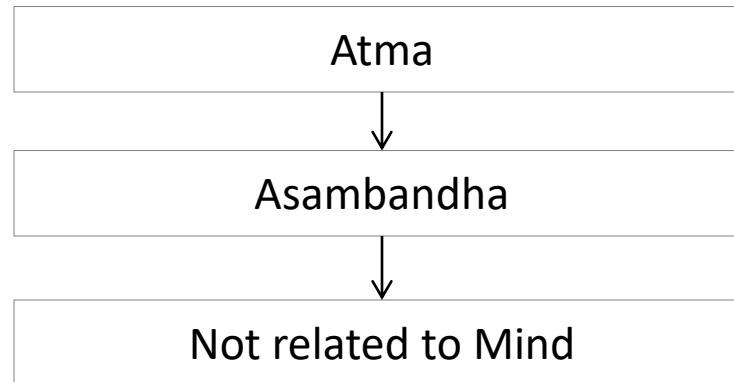
- i. Atma does not have Kartrutvam.
 - ii. Atma does not have Varna Ashrama Adhikaratvam needed for all Veidika Karma.
 - iii. Boktrutvam absent.
- Atma can't enjoy Karma Phalam.
 - Why Atma can't be associated with karma in Jnana Karma? "Asangaha"
 - Karma has nothing to with Atma and Atma Jnani.
 - Atma Jnani is one who claims I am Atma, looks at himself as Atma.
 - What is not connected to Atma, not connected to Atma Jnani.

Tayoho Aikyat :

- Now in 1st two steps.

3rd step :

- If Karma does not have association with Jnani, it will have Sambanda only with Atma Ajnani.



- Can't say I am working for my mind.
- Atma does not have connection through mind with sense organs.
- Therefore, no connection with sense pleasures.
- Therefore Boktrutvam is not directly or indirectly possible.
- How can Veda prescribe Karma for Atma Jnani?

How can Jaimini Say :

- Atmanasya Kriya Tartvat?
- Therefore all Karmas are directed to Ajnanis, ignorant people.

Verse 95 - Introduction & Verse 95 :

किञ्च ।

न तावद्योग एवास्ति शरीरेणात्मनः सदा ।
विषयैर्दूरतो नास्ति स्वर्गादौ स्यात् कथं सुखम् ॥ ९५ ॥

kimca

*na tāvad yoga evāsti śarīreṇātmanah sadā
viṣayair dūrato nāsti svargādau syāt katham sukham*

Moreover : [Introduction - Verse 95]

At all times, the Self has no relation with the body itself. Much less can it be related with objects. How, then, can it be related with pleasure in places like heaven? [Verse 95]

- Atma does not have Boktrutvam. Therefore, Atma can't do Karma.

Question :

- If Atma can't enjoy sense pleasures, Boktrutvam, who enjoys sense pleasures?

Purva Pakshi :

- I work for sense pleasures of my mind.
- Example : Father buys toys for his son.
- Why can't Atma work for pleasures of his own mind?

Sureshvaracharya :

- Atma Asangaha, not related to anything to claim anything as its own to use expressions like my house, daughter, money, business.
- My can be used only with 2nd thing.

Verse 95 :

- Atma does not have connection with Body itself.
- Here Yoga is Sambandha, connection.
- How can I have connection with sense object which connection is possible only with the body.
- No son / daughter...
- How connection with daughter in law... grandson.

a) Vishayai :

- Sense objects connection Sambandha.

b) Durataha Nasti :

- Is not there at all, even indirectly.

c) Jyotishtoma Yaga :

- To get Deva Shariram... if no connection with Manushya Shariram, how connection with Deva Shariram.
- Deha Bhoga Sambandaha Nasti.

d) Svargatha Katham Sukham Syat?

- How can I enjoy celestial, heavenly pleasures?
- Why perform Veidika Karma, no relevance at all.
- All Karmas directed to Ajnani.
- If he is proud of Vedic ritual, he will be embodiment of ignorance.

Verse 96 – Introduction :

यस्माद् अन्यथा नोपपद्यते ।

yasmād anyathā nopapadyate

Since it cannot be explained otherwise, [we have to say this]. [Introduction – Verse 96]

Negation of Verse 19 :

विरह्य क्रियां नैव संहन्यन्ते पदान्यपि ।
न समस्त्यपदं वाक्यं यत्स्यात् ज्ञानविधायकम् ॥ १९ ॥

*virahya kriyām naiva saṁhanyante padāny api
na samasty apadam vākyaṁ yat syāj jñāna-vidhāyakam*

Words can never be combined with one another without a verb. Without words there is no sentence which conveys knowledge. [Verse 19]

- We don't have any other recourse for interpreting sloka except in our way.
- Karma can't be addressed to Jnani but only to Atma Ajnani.

e) Gatha Yantara Abava :

- No other interpretation possible.

Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Purva Pakshi quoted in 18th verse.
- Verse 2 is only for Ajnani ignorant person.
- What type of Ajnani?

a) Nara Abimaniam :

- Who claims I am Human being, who has Deha Adhyasa.
- Jnani will not say I am human.

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Nitya Sarvata Sthanuhu – Achalam.
- Body identification reveals self ignorance.
- How do you know Isavasya Addresses Nara Abhimani, not Atma Jnani?
- Teaching is for person who considers himself to be a human being, Nara.
- Once I look myself as Nara, Brahmana, Kshatriya... Varna Ashrama Abhimani.

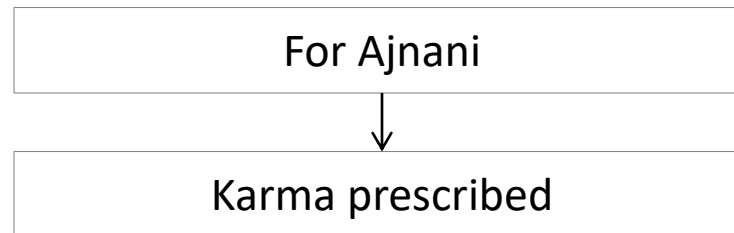
- Ahar Ahar Sandhya Upasita.
- Must do Sandhya if Brahmana, if not pratyavaya – Papam, will loose Veidika Janma in next birth.

b) Karakahi Atma Darshanam :

- Who looks at various accessories of Karma.
- 5 Jnana Indriya, 5 Karma Indriya, 5 Pranas, Manaha, Buddhi.
- Annamaya is Karakam for Karma.

Jnani :

- I am Pancha Kosha Vilakshana.
- Disidentifies himself.



c) Mantra Aha Urari Kritya :

- Considering such Ajnani, Veda prescribes.
- Very few understand I am Akarta Atma.
- Majority Ajnani, Karma prescribed two more steps.

I) Karma Khanda for Ajnani, for ignorant.

- Therefore, Karma not central teaching for entire life. Why?
- Veda will be perpetuating Ajnani as Ajnani, will be the message, perpetuating ignorance.
- Can the aim of Veda be to perpetuate Karma and then you die?
- We say Veda is Pramanam.
- Can Aim of Pramanam be perpetuation of ignorance?
- Aim of Veda is destruction of ignorance – how?
- Pramanam meant to generate knowledge.

Definition of Pramanam :

- Generates knowledge, destroyer of ignorance.

Advaitin Claims :

- **Karma Khanda aim is Karma Vairagyam.**
- **Once Karma Vairagyam comes, Vedanta can produce knowledge through Jnana Khanda which is primary purpose of Veda.**

Truth :

- I have no connection with any Karma at all... Ksheeyante Asya Karmani Tasmin Drishte Para Vare.
- Extention of verse 96, acharyas have analysed more.

- How do you know Karma Khanda gave me Vairagyam? Detachment from Karma?
- Look at Upanishads.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sami) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Having performed Karmas and gone through Karma phala, see 3 doshas :
 - Dukha Mishritatvam.
 - Bandah Katvam
 - Atrupty Karatvam.
- Person should get out of Karmas at the earliest.
- Earlier person gets out, more wiser he is.

Mundak Upanishad :

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

Plava hyete adrdha yajna-rupa astadasoktam-avaram yesu karma I
etac-chreyo ye 'bhinandanti mudha jara-mrtyum te punare-vapi yanti II 7 II

Undependable (frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower cremonials. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [I – II – 7]

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।

जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

Avidyayam-antare vartamanah svayam dhirah panditam manya-manah I

janghanya-manah pariyanti mudha andhenaiva niyamana yathadhah II 8 II

Ignorant beings existing (gloating) in the midst of ignorance, but fancying themselves to be wise and learned, go round and round oppressed and miserable, as blind people when led by the blind. [I – II – 8]

- Karma not aim of Veda Purva or Veda Anta.
- **Karma Vairagyam through Veda Purva and Jnanam through Veda Anta is the Aim of Vedas.**
- Amnayasya Kriya Vairagyam tat Vat is correct interpretation.
- Ishavasya Upanishad – Kuruvaan is wrong quotation and misinterpretation.
- Jnanam, alone is teaching of Veda and gives Moksha as Phalam.
- Jnanam comes through Mahavakya Vichara which I do from 2nd chapter of Naishkarmya Siddhi.

Kuruvaan Iti – Aha :

- Na Nirdvayam, Karma is not directed towards a person who is nondual Atma, one who knows I am the nondual Atma.
- That Jnani has no Karma – verse 18 refutation over.

Verse 97 – Introduction :

यच्चोक्तं "विरहय्य" इति तदपि न सम्यगेव । तथापि तु न या काचित् क्रिया यत्र क्व च अध्याहरणीया, किन्तु या यत्र अभिप्रेत-सम्बन्धं घटयितुं शक्नोति आकाङ्क्षां च वाक्यस्य पूरयति, सैव अध्याहरणीया । एवं विशिष्टा च क्रिया अस्माभिः अभ्युपगतैव । सा तु उपादित्सित-वाक्यार्था-अविरोधिन्येव, न अभूतार्थ-प्रादुर्भावफला इति । षड्भावविकार-रहित-आत्मवस्तुनो निर्धूत-अशेषद्वैत-अनर्थस्य, अपराधीन-प्रकाशस्य विजिज्ञापयिषितत्वात् "असि" "अस्मि" इत्यादि क्रियापदं स्वमहिम-सिद्धार्थ-प्रतिपादनसमर्थम् अभ्युपगन्तव्यं, न विपरीतार्थ-प्रतिपादन-परमिति ।

yac coktaṃ "virahayya" iti tadapi na samyag eva. tathāpi tu na yā kācit kriyā yatra kva cādhyāharanīyā kiṃ tu yā yatrābhipreta-saṃbandhaṃ ghaṭayitum śaknoty ākāṅkṣāṃ ca vākyasya pūrayati saivādhyāharanīyā. evaṃ-viśiṣṭā ca kriyāsmābhir abhyupagataiva. sā tūpāditsita-vākyārthāvirodhiny eva nābhūtārtha-prādurbhāva-phaleti. ṣaḍ-bhāva-vikāra-rahitātma-vastuno nirdhūtāśeṣa-dvaitānarthasyāparādhīna-prakāśasya vijijñāpayiṣitatvād asy-asmitī-ādi-kriyā-padaṃ svamahima-siddhārtha-pratipādana-samarthaṃ abhyupagantavyaṃ na viparītārtha-pratipādana-param iti

And it was stated that "Without a verb.." (verse 19). That contention also is not correct. In any case, just any verb whatsoever cannot be supplied in any place. On the contrary, only that [verb] which in a particular place is capable of conveying the intended relation and which can also fulfil the expectancy of the sentence has to be supplied. And such a verb related to other words is, indeed, accepted by us. It is not at all opposed to the intended meaning of the sentence, nor does it convey the sense of giving rise to a result which is non-existent. Since the Self which is desired to be known is free from six kinds of modifications characteristic of positive entities, which is free from the entire evil of duality, and which is self-luminous, verbs such as "are", "am" which are capable of conveying that which is existent of its own accord have to be accepted, but not which have their import in something opposed to it. [Introduction – Verse 97]

- Verse 19 – Final verse of Purva Pakshi.

विरह्य क्रियां नैव संहन्यन्ते पदान्यपि ।
न समस्त्यपदं वाक्यं यत्स्यात् ज्ञानविधायकम् ॥ १९ ॥

*virahayya kriyām naiva saṁhanyante padāny api
na samasty apadam vākyaṁ yat syāj jñāna-vidhāyakam*

Words can never be combined with one another without a verb. Without words there is no sentence which conveys knowledge. [Verse 19]

Technical Argument :

- Veda is in the form of Shabda Pramanam...

Shabda Pramanam – Veda Vakyaani : Taittiriya Upanishad

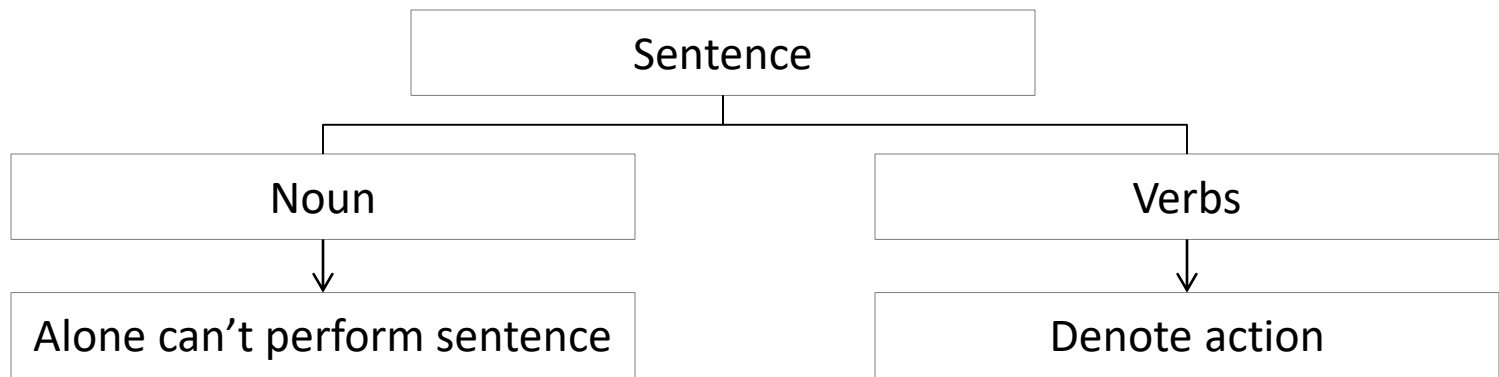
वेदमनूच्याचार्योन्तेवासिनमनुशास्ति ।
सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।
आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ।
सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् ।
कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।
स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

Vedamanucyacyaro'ntevasinamanusasti ।
satyam vada, dharmam cara, svadhyayanma pramadah ।
acaryaya priyam dhanamahrtya prajatantum ma vyavacchetsih ।
satyanna pramaditavyam, dharmanna pramaditavyam ।
kusalanna pramaditavyam, bhutyai na pramaditavyam ।
svadhyayapravacanabhyam na pramaditavyam ॥ 1 ॥

Having taught the Vedas, the preceptor enjoins the pupils – Speak the truth, do your duty, never swerve from the study of the Vedas, do not cut off the line of descendants in your family, after giving the preceptor the fee he desires. Never err from truth, never fall from duty, never overlook your own welfare, never neglect your prosperity and never neglect the study and the propagation of the Vedas. [I – XI – 1]

I) Sentence :

- Group of words syntactically related, grammatically related.



Example :

All nouns :

- House Rama, Dasharatha
- No sentence.

Verb :

- Namaskara – Karoti.
- Rama does Namaskara to Dasharatha in the house.
- Karoti ties all nouns.

Noun :

- Accessory of action.
- Subject, object, instrument, beneficiary, benefactor.
- Connection known only through a verb.
- Kriya Pada Rahita Vyakya Nasti is Purva Pakshi's Argument no. 1.
- No Vedic sentence without verb – Kriya Padam.

II)

Verb	Noun
Denotes action	Relates to existing substance

- Amnayasya Kriyathartham – teaches.
- Kriya Padam in every sentence.

Sureshvaracharya :

a) Virahi Ya Yadi Uktam :

- It was stated by you that without verb there is no sentence. Therefore, Vedasya tatparyam Karma.
- **Discussed in Brahma Sutra :**

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

b) Tadapi Na Samyak Yena :

- That argument not correct we can have sentence without verb.

Laukika	Veidika
<ul style="list-style-type: none">- Soyam Devadatta- Saha Ayam Devadatta	<ul style="list-style-type: none">- Satyam Jnanam Anantham Brahma... [Taittiriya Upanishad – II – I – 1]- All nouns, no verb.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

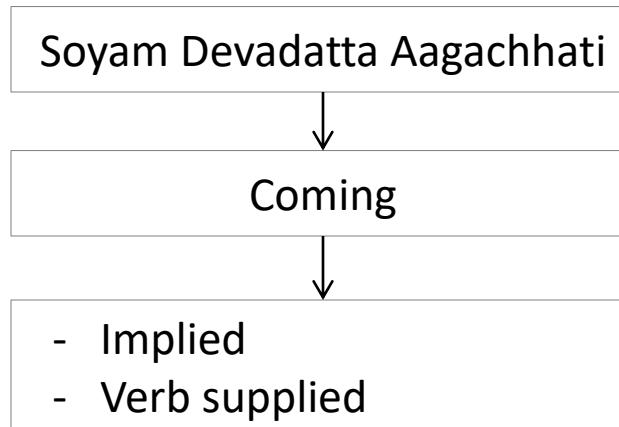
1st Answer of Sureshvaracharya :

- Kriya Pada Vakyam Sambavati.

Purva Pakshi :

- If sentence is without Kriya Padam you have to supply verb is implied, not expressed.

Example :

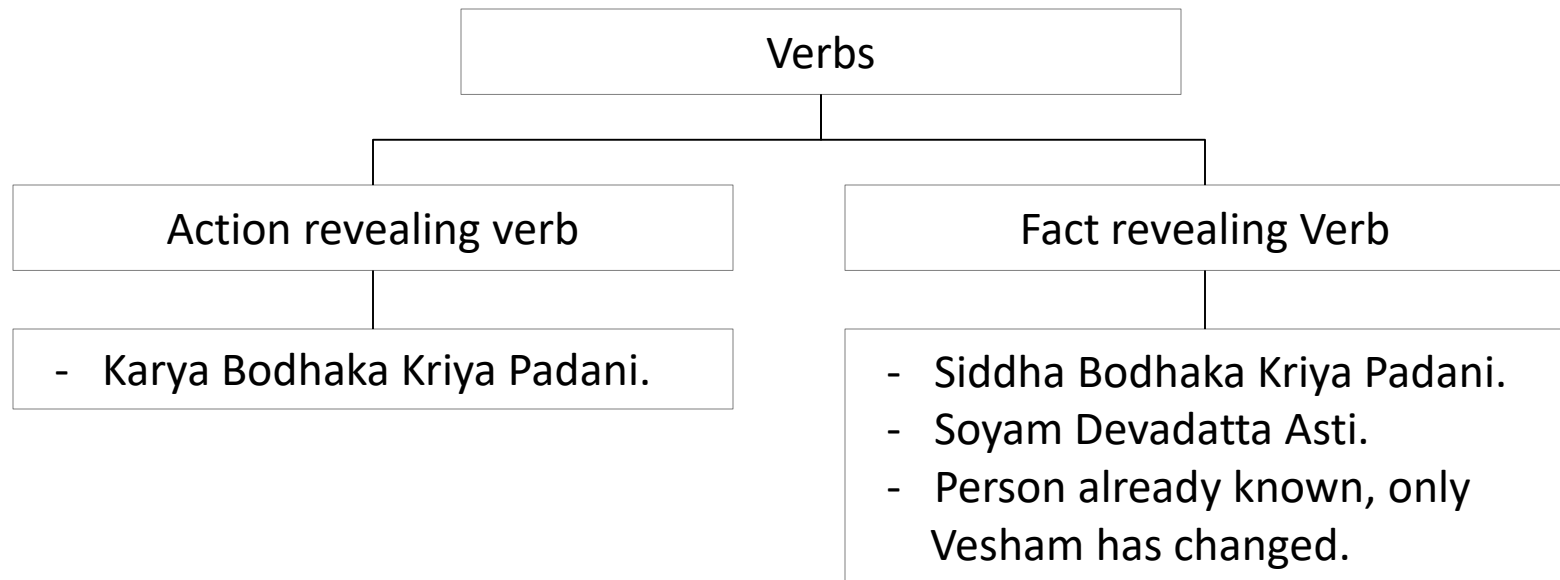


- Verb may be expressed as Aagachhati, Gachhati...

Sureshvaracharya :

- Ok, accept it.
- Supply only appropriate Kriya Padam, can't supply any verb.
- Not Soyam Devadatta – flies up... not bird.

Gist :



- Devadatta not doing action of Existing.
- **Existence, not action by someone, Is, verb of being.**
- Logical problems – If action done by someone (it will be done by non-existing person).
- Verb of being, does not reveal action (As in sleep state).

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the
transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Satyam, Jnanam, Anatan Brahma Asti, Tat Tvam Asi, no action.
- Therefore, you don't have to – work for Moksha, You are liberated now while listening, reading, writing, not you become liberated.
- Don't ask what Sadhana I should do.
- Aham Nitya Mukta Asmi.
- By meditation no liberation.
- Only one, sentence teacher can say – Poornam Adah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

**Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!**

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole
is negated, what remains is again the Whole.

Revision :

2nd Purva Pakshi : Vrese 14 – 19

- Verse 97 – Final Purva Pakshi – view of verse 19.

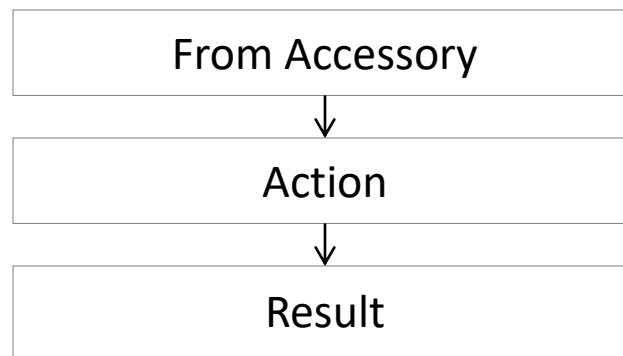
Purva Pakshi :

- Supply verb – Adhyahara if no verb.

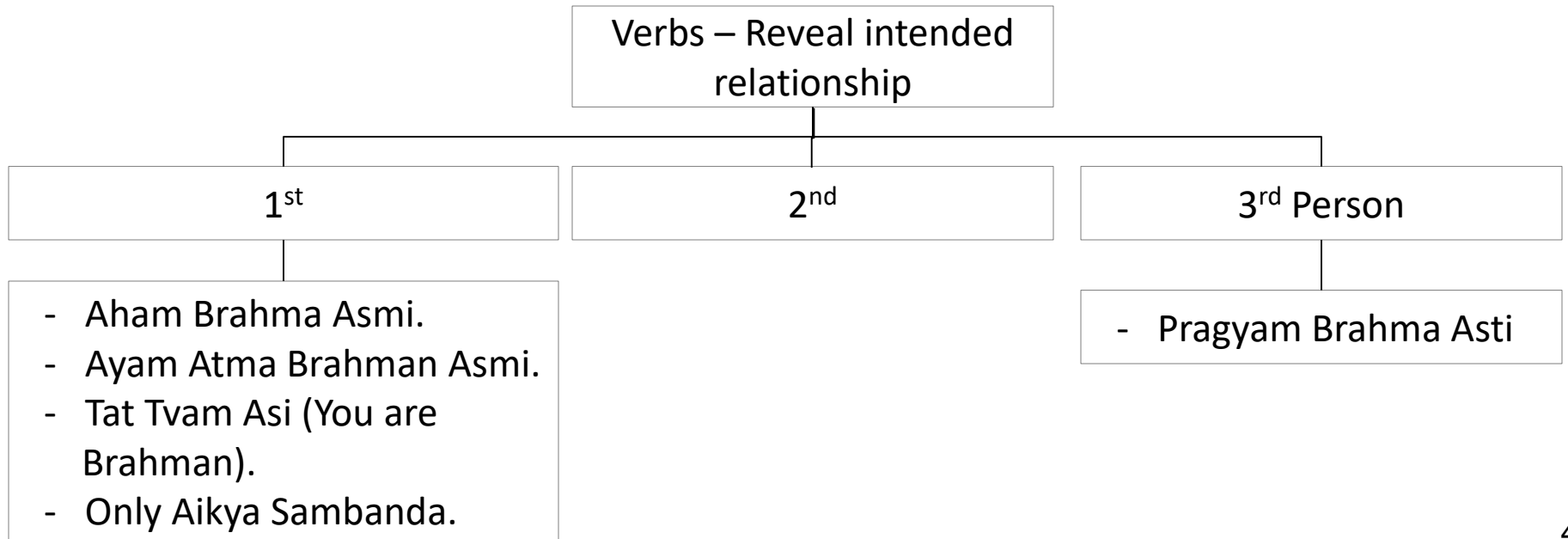
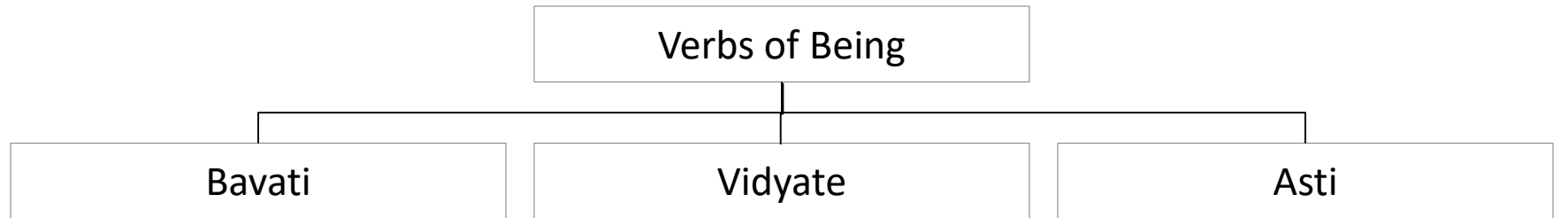
Sureshvaracharya :

- Karya Bodhaka, Siddha Bodhaka.
 - Karyabodhaka verb reveals process pervading action – drink water.
 - There is water in the bottle – Siddha Bodhaka Kriya Padam.
 - Thoughtfully supply Kriya Padam.
 - Supply verb according to contextual, grammatical requirement.
 - In the context of Brahman action revealing verb not appropriate.
 - Only fact revealing verb will work.
- **Brahman never connected with any action or accessory, instrument or result of action.**

Karaka	Kriya	Phala Vilakshanam
Accessory	Action	Result of Action



- Brahman = Asanga, No Sambanda Revealed in Veda.



- Can't say Tat Tvam Udbavati, Jiva arises from Paramatma.
- You are already Brahman, not you will become Brahman not may you become Brahman.
- Then Brahman will become end process of action initiated today.
- **Brahman not result of process, Brahman Nirvikara Svarupatvat.**
- Can't do Sadhana and become Brahman.
- You happen to be Brahman, always is consistent teaching.
- **Eternal, changeless Brahman happens to be you whether you like it or not.**
- Becoming = Vikara = Change.
- Brahman = Changeless.

Avirodini Eva :

- Appropriate, non contradictory verb keeping in with intended teaching that, you are already free alone is possible.
- Can never use verb which will reveal future event called Moksha.
- Vedanta teacher should not use verb to reveal Moksha as future event, emergence, production, Phalam.

Student should not ask :

- "If I know I am ever free, will I become free".

Kaliyuga Vedanta :

- Meditate to become free.
- You are already free is teaching, you are already the whole, that happens to be nature of Atma, Brahman.
- Shad Bava Rahita Vastu = Brahma.
- Atma free from 6 fold modifications, can't become anything.
- You are all pervading, limitless consciousness.
- All problems belong to Dvaita Vyavaharika Prapancha.
- Advaita Jnanam dissolves problem.
- What about knowing action?
- Knowing action not required for Atma.
- Atma is ever available as the recognised I, Sakshi Chaitanyam, already shining.
- Aparadina – independently.
- Prakasha – Svayam Prakasha, self evident.
- **Atma does not depend on any Pramanam to reveal itself.**
- No instrument of knowledge required to reveal Brahman.
- Brahman is... Tameva Bantam Anubhati Sarvam...

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Everful, everfree, Atma I am.
- Upanishads reveal this fact by Tat Tvam Asi, Aham Brahma Asmi, Pragyanam Brahma Asti, Ayam Atma Asmi.
- Nothing to do after study of Vedanta.
- Satyam Jnanam Brahma Asti.

Sva Mahimna Prasiddam Samartham :

- Verb which has capacity to reveal self evident nature of Brahman, already experienced.
- Self experienced Brahman is revealed by Asi, Asti.
- In Karma Khanda, Upasita, Kuryat – Do, or think, meditate, Japa, Parayanam – involved.
- Never convey Viparita Artha, opposite meaning, like doing, becoming Brahman.

Verse 97 :

धावेदिति न दानार्थे पदं यद्वत् प्रयुज्यते ।
एधीत्यादि तथा नेच्छेत् स्वतः सिद्धार्थ-वाचिनि ॥ ९७ ॥

*dhāved iti na dānārthe padam yad-vat prayujyate
edhīty-ādi tathā necchet svataḥ siddhārtha-vācini*

Just as the word “run” is not used to convey the sense of “give”, even so one should desire to use verbs such as “grow” in a sentence which conveys the self-existent entity. [Verse 97]

- Entire Paragraph condensed in this Sloka.
- Person will not use Dhavet, one should run, for Dana Arthe – while giving charity to priest.
- Inappropriate verb not supplied.
- In the same way, Sruti will not use Eti – May you become Brahman, when it wants to convey you are already free Brahman.
- By Sadhana, may you become free, Sruti will never say.
- Already obtaining fact, Svata Siddha Vastu.
- Therefore Mahavakya only Siddha bodhaka Vakyam not Karya Bodhaka Vakyam.

Verse 98 - Introduction :

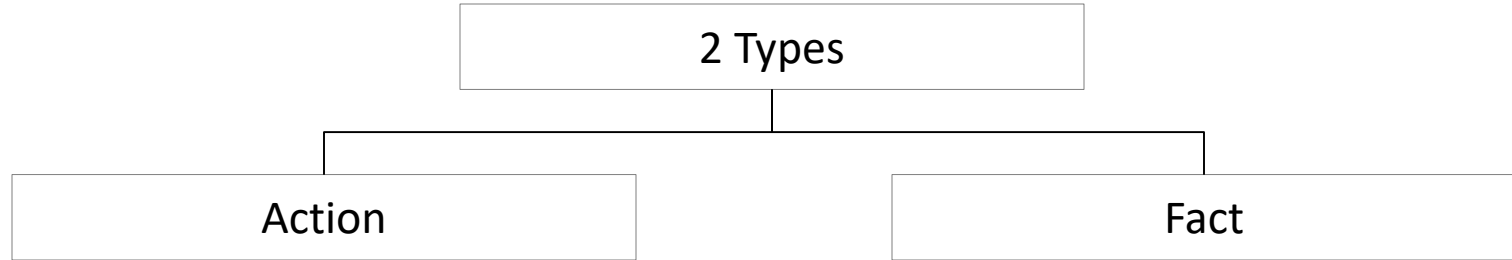
न च यथोक्त-वस्तुवृत्त-प्रतिपादन-व्यतिरेकेण
तत्त्वमस्यादि-वाक्यं वाक्यार्थान्तरं वक्ति इति
शक्यं अध्यवसातुं इत्याह ।

*na ca yathokta-vastu-vṛtta-pratipādana-vyatirekeṇa
tat-tvam-asy-ādi-vākyaṃ vākyaārthāntaram vakti
śakyam adhyavasātum ity āha*

It cannot be said that sentences such as "Tat Tvam Asi", without setting forth the nature of the Self as described above, convey the sense of some other sentence. And for this reason it is said: [Introduction – Verse 98]

Purva Pakshi :

- Final attempt agree verbs.



- Attardartham indicates that there are Siddha Bodhaka Vakyams.

I) By Studying heaven, no benefit.

- Do Jyotishotahoma.

II) There is water in bottle – no use.

- Drink water – useful Vakyam.

III) Tat Tvam Asi – Siddha Bodhaka Vakyam

- Knowledge no use.
- Connect to verb – Upasita, meditate.

Taittiriya Upanishad : Siksha Valli

ओमिति ब्रह्म । ओमितीद सर्वम् ॥ १ ॥

omiti brahma, omitidagm sarvam || 1 ||

The sacred sound Om is Brahman. All this is the syllable Om. [I – VIII – 1]

- Meditate Omkara as Brahman.
- Tat Tvam Asi – Iti Upasita Kriya – Meditation for getting benefit.

Sureshvaracharya :

- Other than revealing fact, Jiva – Paramatma Aikyam any other additional action cannot be ascertained by you.
- Ohm iti Brahma can supply but not in Tat Tvam Asi.
- In Svarga Vakyam, introduce Jyotishtoma – Karma ok.
- Knowledge not useful by itself.
- Where knowledge does not give result, supply action.
- When Knowledge itself produces result, don't prescribe action.

I) Medical report :

- No block in Arteries – no action.

II) Aham Brahma Asmi :

- Gives result of Moksha.
- Can't supply action.

Verse 98 :

तत्त्वमस्यादिवाक्यानां स्वतः सिद्धार्थबोधनात् ।
अर्थान्तरं न सन्द्रष्टुं शक्यते त्रिदशैरपि ॥ ९८ ॥

*tat-tvam-asy-ādi-vākyānām svatas-siddhārtha-bodhanāt
arthāntaram na sandraṣṭuṃ śakyate tridaśair api*

Since sentences such as "tat tvam asi" convey the sense of the self-existent entity, a different meaning [for them] cannot be construed even by gods. [Verse 98]

Therefore Conclusion :

- There is no action in Jnana Khanda.
- Tat Tvam Asi – gives Moksha by itself.
- Can't invent any other meaning.
- Other than revelation of fact, I am free at this moment, understand I am Chaitanyam.
- Already available fact.
- After Vedanta, no action required.
- All Purva Pakshi's negated.

Verse 99 :

यस्मादेवम् ।

अतः सर्वाश्रमाणां तु वाङ्मनःकायकर्मभिः ।

स्वनुष्ठितैर्न मुक्तिः स्यात् ज्ञानादेव हि सा यतः ॥ ९९ ॥

yasmād evam

*ataḥ sarvāśramāṇāṃ tu vān-manah-kāya-karmabhiḥ
sv-anuṣṭhitair na muktiḥ syāj jñānād eva hi sā yataḥ*

Such being the case, it follows. [Introduction - Verse 99]

Hence, for persons of all asramas, release will not take place through the deeds of speech, mind, and body performed by them, because it is attained only through knowledge. [Verse 99]

Introduction :

Yasmat Devam :

- Because of these reasons.

Verse 99 :

- Purva Pakshi – conclusion of verse 21.

अतः सर्वाश्रमाणां हि वाङ्मनःकायकर्मभिः ।

स्वनुष्ठितैर्यथाशक्ति मुक्तिः स्यान्नान्यसाधनात् ॥ २१ ॥

ataḥ sarvāśramāṇāṃ hi vān-manah-kāya-karmabhiḥ

sv-anuṣṭhitair yathā-śakti muktiḥ syān nānya-sādhanāt

So for persons of all states of life liberation takes place through the actions of speech, mind, and body performed by them according to their ability, and not through any other means. [Verse 21]

- Reversed conclusion here.
- For seekers through Veidika rituals, performed through body, mind, speech, moksha not possible.
- Karma can't give Moksha.
- What gives Moksha.

Jnanat eva Ahi Syad :

- Only through knowledge you can claim your Moksha. Not doing anything.
- This is our conclusion.
- Therefore I will do Mahavakya Vichara in Chapter 2.

Verse 100 :

तस्माच्च कारणाद् एतदपि उपपन्नम् ।

स्वमनोरथ-संकृप्त-प्रज्ञाध्मात-धियामतः ।

श्रोत्रियेष्वेव वाचस्ताः शोभन्ते नात्मवेदिषु ॥ १०० ।

tasmāc ca kāraṇād etad apy upapannam

*sva-mano-ratha-saṁkṛpta-prajñādhmāta-dhiyām ataḥ
śrotriyeṣv eva vācas tāḥ śobhante nātma-vediṣu*

Because of this reason, even this is tenable. [Introduction – Verse 100]

So these words, uttered by men whose mind is inflated by their own conjectures, are attractive only to those learned in the Vedas, but not to those who have knowledge of the Self. [Verse 100]

Verse 22 :

इति हृष्टधियां वाचः स्वप्रज्ञाऽध्मातचेतसाम् ।

घुष्यन्ते यज्ञशालासु धूमानद्धधियां किल ॥ २२ ॥

*iti hr̥ṣṭa-dhiyām vācaḥ sva-prajñā `dhmāta-cetasām
ghuṣyante yajña-śālāsu dhūmānaddha-dhiyām kila*

Such, indeed, are the words proclaimed in sacrificial places by men whose vision is obstructed by smoke, who are self-satisfied, and whose mind is inflated by their own conjectures. [Verse 22]

- What I said is correct.
- All Purva Pakshi views valid only in Yagya Shala not here in Vedanta.

Purva Pakshi : Verse 9 – 20 – 3 Purva Pakshi's

- Ritualists are fattened, bloated with obsess intellect, non-functioning intellect.
- Knowledge circulated by their own fancies, misconceptions, misguided.
- There words valid in Yaga Shala not in Vedanta class.